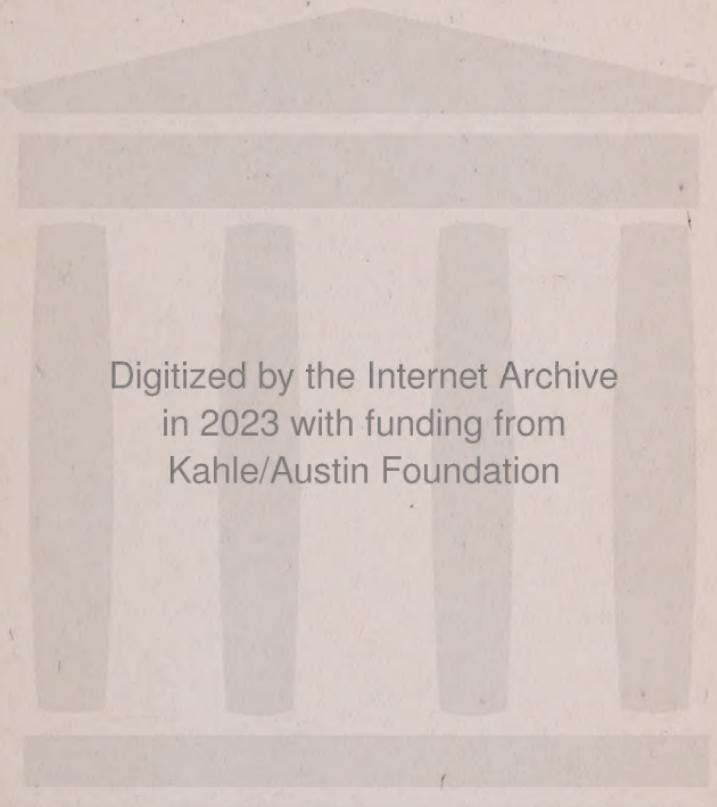


COMMENTARY
ON THE
EPISTLE OF
PAUL TO THE ROMANS



MCLAUGHLIN

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Commentary on the Epistle of Paul to the Romans

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PREFACE

An eminent ecclesiastical authority* has said concerning Holiness as found in the Word of God, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language and burns in the spirit of the whole scheme from its Alpha to Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable. Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all its history and biography and poetry and prophecy and precept and promise and prayer; the great central truth of the system. The wonder is, that all do not see, that any rise up to question a truth so conspicuous, so glorious, so full of comfort." Another authority† has written a book to show that Holiness is "the central idea of Christianity." This fact, however, is not generally recognized or admitted among the commentators. Holiness seems to many to be a matter of incidental mention in the Scriptures, and many commentators succeed very well in concealing it, or in those marked passages that teach it, treat it so indefinitely as to make it intangible and misty. Hence this commentary, which attempts to reveal Holiness (either in theory or practice) in

*Bishop Foster.

†Bishop Peck.

every verse, claims the right of existence. Most of the early commentaries were written from a Calvinistic standpoint, wh'ch denied the possibility of living free, either from original sin or actual transgression; asserting that Christ cannot or will not cleanse and keep from sin, but that this friendly work must be performed by our enemy, Death; or, if some have admitted that Christ can perform the work, they have denied that the Great Physician could or would cure until we were removed from the baneful atmosphere of this sinful world.

Arminian commentators have been affected, with but few exceptions, with this unscriptural, dogmatic taint. As we study both Calvinistic and Arminian authorities, we many times notice passages where, to be true to the Scripture, they unconsciously drop their theology, and clearly and explicitly declare the possibility of being cleansed from all sin. If any reader shall say, as we quote from these authorities, that we do not represent their thoughts as they themselves intended, we reply, that we represent at least Adam Clarke, John Wesley and some others correctly, and that other writers were obliged to state their opinions as they did or be unfaithful to Scripture, and we quote some of them to show the inconsistency of any system that represents Jesus Christ as a perfect Saviour, and at the same time theoretically denies his power to heal the malady of sin, at the very time of the sickness. In the treatment of the miracles of Christ, commentators have been obliged to consider the healing of the body as a type of the healing of the soul, or get no spiritual lessons from these events. But in so doing, complete, instantaneous faith-cures of the body have been represented as symbols of the same cures wrought upon the souls of men. It is impossible to find a commentator who seeks to convey spiritual teaching from the cure of lepers, who does not state the anti-type of soul-healing as clearly and unequivocally as we could wish. We call especial attention to the treatment of the healing of leprosy by nearly all the commentators, who state clearly and positively that Jesus can cleanse from the leprosy of sin. As leprosy is universally accepted as a type of sin, its cure must therefore be accepted as a type of the cure of sin. A large

part of the cures of Christ must have a spiritual interpretation, or none at all that shall be of any spiritual profit to us. Happily we are not left in doubt as to this question. Jesus interpreted to us many of his miracles, and thus gave us the principle of interpreting miracles spiritually. (See John 6: 27-64; 9: 39-41; Luke 5: 1-10.) Our view of the great and underlying thought of the Scriptures is further substantiated by all or nearly all those grand passages which tell us the end and aim of the Bible. (See Psalms 119: 1-4, 9, 11; John 15: 3; 17: 17; Eph. 5: 26; II Tim. 3: 16-17; II Peter 1: 4, and others.)

It may be objected that the author sees Holiness every where in the Scriptures because he is determined to see it there. In reply we would say that doubtless the objector may not see it there, because he does not wish to see it. The scribes and Pharisees, who were certainly as well acquainted with the text of the Old Testament as any of the modern divines or scholars, did not recognize the portraits of Jesus of Nazareth in these writings at all. We would say still further that the great proof of the inspiration of the Scriptures is in the power and privilege of proving them true by experience, if we come candidly to Jesus seeking to know and do his will. The doctrines of the new birth and the witness of the Spirit, as taught in the Scriptures, have been proved true again and again in human lives. And the testimonies to this effect are accepted in the Church today. The doctrine of the baptism of the Holy Spirit, a work subsequent to conversion, whereby the heart is cleansed from all sin, is just as clearly testified to by the saints from all the denominations, men and women of sober judgment, scholarly wisdom and consistent lives.

Lastly. This commentary is not written polemically, or with any desire to reflect on anybody or anything but sin. It is written to assist that large and growing body of believers whose understanding, through experience of these truths, has been opened to see these things; who have found, since their baptism of love, that the Bible is a new book; who have the new **Revised Version** by the latest and best of the revisers—the Holy Spirit.

CHAPTER I

THE UNIVERSAL NEED OF HOLINESS AS SHOWN IN THE HEATHEN WORLD

The salutation of the writer. Vs. 1-7. The expression of the ardent love that Paul had for this church. Vs. 8-14. Eleven logical steps, leading to and showing universal depravity—the reason for the universal need of holiness. Vs. 15-23.

THE SALUTATION OF THE WRITER. Vs. 1-7.

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Unlike our modern methods of letter writing, the ancients were accustomed to give the name of the writer first. So Paul gives his name at the beginning of this letter.

1. The name of the writer: His name was Paul. His original name was Saul. Doubtless his parents named him after Saul, first king of Israel. It was customary to change a person's name because of some great event in his life. Jacob's name was changed to Israel, when he received the second blessing at Peniel. Abram's name was changed on the day that he received the second blessing, to Abraham. That was on the

day that God told him to walk before him "and be thou perfect." He received the rite of circumcision that day, which is the scriptural type of entire sanctification. (Col. 2. 11). Joseph received the name Zapherathpaaneah; Daniel was named Beltehazzar, and Esther was called Hadassar. Matthew was called Levi before his conversion. Simon, when he made the great confession that Jesus was Christ, had his name changed to Peter—the rock. So it is very easy to see that it was not an unusual thing when Saul's name was changed to Paul. Some think he changed his name in honor of Sergius Paulus, the proconsul who, so far as we know, was Paul's first convert. (See Acts 13: 12.) It was at the time of this man's conversion we notice that Paul was called by his new name. Paulus, the full name, was a Roman name and Saul was a Hebrew name. It may be that Paul had both names from childhood. He gives himself several names or titles in this opening salutation. He calls himself "a servant of Jesus Christ." Some have rendered this **slave**, but we do not think this is the meaning. A slave is one who is under compulsion. Paul was a servant of Jesus Christ by choice. He felt that he was wholly the property of Jesus Christ, and served him as faithfully as the best servant could serve his master. This is the secret of his life of hardship, persecution and triumph. It accounts for the sufferings and martyrdom that he was willing to endure. No man ever was more loyal to Jesus Christ than he. This, too, was the secret of his success in planting the gospel among all nations of that day. Notice that Jesus Christ was the all absorbing theme of his life. He had so fallen in love with Jesus that Jesus was first in all his thought. He could do nothing or speak nothing that did not have some relation to Jesus Christ. He was a one-idea man; and so the first thing he does here is to tell the Roman Church to whom he writes, that he is "The servant of Jesus Christ." A careful study of his epistles and addresses will show his devotion to Jesus, who was the sun that filled the whole of his sky.

Another title that he gives himself is, "Apostle." He was first in his life a servant of Jesus Christ—a Christian. Then he

speaks of his office—an apostle. An apostle is one who is specially called to some work. The word means one who is set apart. In the New Testament, the apostles were especially set apart to preach the gospel with a certainty that others could not have, for they had seen the Lord and were witnesses of his resurrection, the crowning proof of his deity. They were all witnesses of his resurrection. This seems to have been their distinguishing badge. Paul said in one place, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" (I. Cor. 9: 1). While the other apostles had seen Jesus face to face in this earthly life, and hence were apostles as none other could be, Paul had seen Him in the revelation when he was struck down on the road to Damascus. Bengel says, "The rest of the apostles were educated by long intercourse with Jesus and were called first to follow him and obey him, and then put forth as Apostles. Paul, before time a persecutor, was suddenly made an apostle by special calling. In like manner the Jews were God's people by promise; the Greeks by simple calling. Thus the called apostle has a similitude and relation to the **called saints**. He was specially called to the ministry of carrying the good news of salvation to the Gentiles. Not every one who is a servant of God is specially called to preach the gospel. He was first a servant of God. God never calls unsaved men to preach the gospel. He gives a special call to saved men to the work of the ministry.

He was not only an apostle called by God, but also "separated unto the gospel of God." He was especially separated more than the other apostles to give his life to preaching to the Gentiles, hence he is called "The apostle to the Gentiles." God has his plan for every man. He has called every real preacher or minister to the work of the ministry and so separated him that he has no time nor business for secular pursuits.

"The gospel of God." It is God's gospel, and the preacher does not own it and has no right to modify it or in any way change it, or add human opinions or speculations to it. Man

did not invent it. It is a sacred trust committed to the ministry. The original definition of the word gospel is, the "good news." Our business with good news is to tell it in such a way as to induce men to give heed and act accordingly. The term in the larger sense means that system of truth that God has put into the world that by it men may be saved from sin. Some say that the term gospel means the Godspel. They say that our rude heathen ancestors, when the gospel was first preached to them, saw such astounding changes in the character of its converts, that they imagined that the preachers threw a spell or charm upon the people and so they called it the Godspel. If we omit for a moment the parenthesis of verse 2, it will read this way: "The gospel of God concerning his Son Jesus Christ our Lord." In other words, the Gospel is the good news from God concerning his Son Jesus Christ. Paul was called to announce the gospel so that men would accept and obey this faith. (Verse 5).

In verse 5 he repeats the statement of his call, first to salvation and then to the apostleship, thus "By whom we have received grace and apostleship." Grace represented his own experience of salvation, and apostleship, his office-work as an apostle. Personal salvation must precede our call to the ministry. "The husbandman that laboreth must first be partaker of the fruits." So said Paul to Timothy. (II. Tim. 2: 6).

Paul gives them to understand that this gospel was no new thing, for it had been promised by the prophets in the Old Testament. "The gospel is as old as the first promise. For, from the beginning, man's sinfulness, atonement through vicarious suffering, God's free and righteous mercy, the efficacy of prayer, the necessity of holiness—all were revealed. But now these truths are set forth with new proofs, are enforced by new motives, amid stronger light and a wider audience. The gospel is a threefold message of **forgiveness** through our Lord, of personal **holiness** through the renewing and ever gracious help of the Spirit, of **blessedness**, amid all earthly changes, for those who love and serve God. **Forgiveness, holiness, blessedness**, what more can we need? The Gospel is a two fold message—Christ's work in us, beginning

in grace and ending in glory. The gospel is a simple message of Christ crucified, the concentrated revelation of the divine holiness and love, the Redeemer and Comforter, the pattern and sanctifier of us all.' (Angus).

2. **Concerning what was this letter written?** It was written concerning "Jesus Christ our Lord," (Verse 3). Paul, here takes special pains to assert the two-fold nature of Jesus—both human and divine. First, he says, "Made of the seed of David." The Revised Version correctly renders it "Born of the seed of David." This shows that Jesus had a human nature and that He was divine, for Paul says (Verse 3), "Declared to be the Son of God with power, according to the spirit of holiness." The contrast is between his being born with a human nature—"according to the flesh" and having a holy nature—"according to the spirit of holiness." His spiritual nature was absolutely holy, so he had a human nature and a divine nature. Dean Alford says "The spirit of holiness is not equivalent to 'the Holy Spirit: ' " this epithet would be inapplicable here, for it would point out the Third Person in the Blessed Trinity, whereas, it is the spirit of Christ Himself in distinction with his flesh which is spoken of—and this spirit is designated by the genitive of quality of holiness to show that it is not a human but a divine spirit which is attributed to Christ—a spirit to which holiness belongs as its essence. It was the full accomplishment of the resurrection that more than anything else proclaimed him to be the Son of God. Our holy religion is based on the deity and humanity of Jesus. The greatest and most convincing miracle of Christianity was the holy character of Jesus.

3. **To whom was he writing?** "To the called of Jesus Christ." (Vs. 6) Jesus told us in the parable of the wedding feast that the called are those who have accepted the invitation to the gospel feast. This invitation was made to all nations by the early church. Some, like these Roman Christians, had made their calling and election sure, (II. Peter 1. 10), by accepting the invitation and hence are called "Beloved of God" (Verse 7) and are called "saints or holy" after they have accepted the invitation and have been saved. Here is where

the translators are hard put to reconcile the Bible with their carnal notions. The Bible has been translated and commented on, largely by those who do not accept the truth that we may be made holy in this life by divine power. So instead of translating this passage as in the original—"Called saints," it has been translated "called **TO BE** saints." The words "to be" are not in the original Greek. God calls his people saints or holy in this world. In several other places in the New Testament, translators have felt compelled to help the Lord out, in this manner. (See I Cor. 1: 2) But in several places Christians are called saints so definitely that the translators have been obliged to so render the word. See II Cor. 1: 1; Eph. 1: 1; Philippians 1: 1; and Col. 1: 2. Here it is impossible to mutilate the translation. In the Old Testament also, God calls his people "saints." (See Psalms 50: 5). "Grace and peace be unto you." A model way for saints in correspondence to salute each other. This was Paul's favorite way of benediction. Richard Watson says, "All spiritual blessings are summed up in these terms; in this, St. Paul's favorite form of benediction, Grace is that special favor of God which he gives to those who are reconciled to him by the death of his Son and adopted into his family, with all the benefits consequent thereupon—the gift of the Holy Spirit, the special care and protection of God, and the joyful hope of eternal life. Peace was the usual form of Eastern salutation, but it is here raised in its import. It is not a prayer for temporal blessings; but that rich satisfaction and sweet tranquility of mind that arises from inward intercourse with the communion with God as our Father and friend, and from the abiding manifestations of his gracious presence with which the true disciple is favored."

4. For what purpose was this letter written? Verse 5 seems to indicate the reason—"For obedience to the faith." This was not only the immediate purpose of the epistle but it was the controlling object and aim of Paul's life and work, not only to the Romans, but to all nations to bring them to that obedience to God that is practiced by all who possess saving faith. True faith always is manifest in obedience to God. All

this was for the sake of the name and honor of Christ whom Paul held so dear. All his ministry was to glorify the name of Christ.

THE EXPRESSION OF THE ARDENT LOVE THAT PAUL
HAD FOR THIS CHURCH. Vs. 8-14.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Paul was a model letter writer and in this respect is an example for holy people of today. Holy people are intensely interested in the building up of the cause of Christ. He speaks first of the principal thing that we all ought to be mindful of, when we address our friends—their spiritual welfare. He salutes them with the prayer that they may have “Grace and peace, from God, our Father and the Lord Jesus Christ.” (vs. 7). Here he shows that he is no Unitarian, but ranks Jesus with the Father, and he now gives thanks for their spiritual state; because their faith is spoken of throughout the whole world.”

Rome was the capital of the whole world and people were drawn there from all parts of the world. No doubt many Christians had visited Rome and had brought away glowing accounts of the faith of this church. It cheered the heart of Paul as it does the hearts of all true disciples when they learn of the holy lives of their brethren. It glorifies our God when the saints exemplify Godliness.

Paul was a consistent example of his own teaching and preaching. He tells the church at Thessalonica "in everything give thanks" (I Thess. 5: 18). He was always doing that very thing. He begins, as a rule, his epistles to the churches by giving thanks for the precious spiritual experiences that they have. (See I. Cor. 1: 4; Phil. 1: 3; I Thess. 2. 13; I Thess. 1: 3; Col. 1: 3). It is the mark of high attainment in grace to see grace in others and be thankful and also encourage them in it. It would do us all good if we rejoiced and thanked God more than we do, for what he is doing for others. This will encourage the saints and enrich our own souls.

He thanks God 'through Jesus Christ.' He presented these thanks as an offering to God, through Jesus Christ. He was so in love with Jesus Christ that he recognized Jesus in everything good, and everything good as coming from Jesus. He saw Jesus in everything in his life.

It may be that some had circulated opinions that the reason Paul had tarried so long and had not come to Rome was because he really did not wish to come. Perhaps this is the reason that he calls God to witness his sincerity, by saying, "God is my witness that without ceasing I make mention of you in my prayers." It was from no lack of interest that he had not come, for he prayed for them daily. This shows his interest in them. He was constantly praying for them. He practices his own teachings, (See I Thess. 5: 17), to pray without ceasing.

He next declares that he serves God "with my spirit in the gospel of his Son." There are two ways of serving God —mechanically with lip service and, in and from the heart. His heart was in the service of God.

From the example of Paul here, we have several lessons on prayer. (1) It is a duty and privilege to pray for the saints. (2) Prayer is beneficial, not merely in its spiritual, reflex blessing upon the soul, which is one of its benefits, but also in the direct answer it brings. There are some who assert that the only benefit to be derived from prayer, is its reflex influence upon us. But Paul believed that it was right to pray and ex-

pect direct answer, and so he prayed that he might have a prosperous journey to Rome. He had thus prayed for a long time. (3) We learn that God knows what we mean, when we are mistaken in our human notions. Paul prayed for a prosperous journey. All he wanted was to get to Rome to glorify God there. God allowed him to go to Rome as a prisoner, encountering a storm at sea from which he escaped with his life. But it was a prosperous journey in a greater and deeper sense than he saw at the time. His journey was made without any expense. He says in verse 13 "I was let hitherto" or hindered. "Let" is the old English word for hinder, (this shows how language changes). The word "let" came after a time to mean the opposite of what it originally meant. Perhaps he was hindered for lack of funds to pay his passage. But God arranged that the Roman government should pay his passage by taking him there as a prisoner. Then too, his noble conduct gave him the hearts of the soldiers and no doubt helped form a favorable opinion of the Christian religion. His intercourse with the heathen on the island of Melita also was for the furtherance of the gospel. (See Acts 28: 1-10). As Paul now looks upon it from heaven it must seem after all to have been a very prosperous journey; prosperity in the sense of eternal values which are the highest values. God gives the best thing in answer to true prayer. He gives what we would ask if we could see things in the light of eternity. He answers our real purposes and desires of heart and gives us the very best although we would not have known what was the best way to answer our prayers. He might have had smooth sailing to Rome and had little glory given to God. "That I may impart some spiritual gift" (Verse 11). The reason he wished to go to Rome was not for pleasure, except the pleasure of doing good to the church there. Some people make journeys for gain or pleasure but Paul made his to do good to the saints. It ought to be our great purpose in life to help others. Paul again illustrates his own teaching, for he says to the Galatians, "As we have therefore opportunity, let us do good to all men, especially unto them that are of the household of faith" (Gal. 6: 10). The apostles never im-

parted directly any spiritual gifts only in the sense of being the channels or agents through whom God imparted these gifts. For instance, when deacon Philip had the great revival at Samaria, the church at Jerusalem sent Peter and John, who by the laying on of hands and prayer were the channels through which the gift of the Holy Spirit was received by the converts (Acts 8: 17). This church at Rome was one of the few churches in a great city in those days, whose foundations Paul did not lay. It was founded before he went to Rome. But he desired that it might have all the gifts that other churches possessed. His usual method was after a church had been formed through his preaching, to go to them and pay a second visit to confirm or establish them in the faith. We see this in such passages as Acts 11: 23; Acts 13: 43; Acts 14: 31-32, as well as the incident in Acts 19: 1-7, where twelve disciples of John received the Holy Spirit under Paul's tuition. This was in harmony with the apostolic acts recorded in Acts 8. 17. The rite of confirmation as practiced in the Roman Catholic, Lutheran and Episcopal churches of today, is without doubt the fossil remains of the apostolic confirmation which the apostles administered the second time they went to a community. We have no doubt that The Baptism with the Holy Spirit was the gift imparted at the time of this confirmation and that the Roman Catholic practice of touching the forehead of the candidate for Confirmation, with oil (the symbol of the Holy Spirit) symbolized the baptism with the Holy Spirit. We are told that the catechism of the Roman Catholic Church accompanying the rite of Confirmation asserts that the candidate obtains thereby the power to become a perfect Christian. Paul, in Romans 5:2, speaks of a special grace obtained by faith, thus, "By whom we also have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." The baptism with the Holy Ghost destroys the carnal mind, the great cause of backsliding, and so establishes the believer. (See Heb. 3: 12). No doubt, therefore, he thought this the great essential for them for he thought it was for himself. He says in Romans 15: 29, that he expected to come in the

"fullness of the blessing of Christ." It seemed in his estimation to be the most important blessing that he himself could have.

"That I may be comforted together with you by the mutual faith" (Verse 12). Paul was not so conceited as to think that he was some great person about to do some great thing for them to show them his superiority, but he adds this to show that the comfort was to be mutual. He was to be comforted in seeing their faith, just as they would be comforted in seeing his faith. It always is a comfort and blessing to the saints to see the faith of other saints. He, who brings the gospel to others, or in fact, any other blessing, gets blessed himself, in so doing. Paul knew this law. The preacher or teacher gets helped in his spiritual life by his own ministry. We bless ourselves in blessing others. "He that watereth shall be watered also himself" (Prov. 11: 25).

"That I might have some fruit among you also." Paul wanted fruit of his labors. He asked no salary. The only recompence that he desired was to see the spiritual fruits of his labors. He was not in the ministry because he could find nothing else to do, or because he wanted to fill up the time. He wanted to see men saved and the church built up in God and holiness. This was always his desire. He said to the Corinthians that the recompence he desired was that they might be spiritually enlarged. (II Cor. 6: 13).

ELEVEN LOGICAL STEPS LEADING TO AND SHOWING
UNIVERSAL DEPRAVITY, THE REASON FOR
THE UNIVERSAL NEED OF HOLI-
NESS. Vs. 15-32.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all un-

godliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malice; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

In logical steps or explanations he now proceeds from the statement that he was a debtor to the Gentiles to preach to them the gospel. He arrives at the fact and cause of the total depravity of the human race. Each step is an explanation of the preceding step or statement. Each is introduced by an explanatory word. These explanatory words

are "so," "for," "because," and "wherefore," and the like. It is a logical ladder.

First explanation: "I am debtor both to the Greeks and to the Barbarians." (Verse 14). The Greeks were the "wise" and cultured people of that day and the Barbarians were uncultivated or "unwise," so the terms "wise" and "unwise" are but repetitions of the first part of the sentence. Jesus, in the roadway at the gates of Damascus had commissioned him, as apostle to the Gentiles, and hence it was his duty or a debt he owed the Gentiles to preach the gospel to them. This explains why he wanted to have fruit among them, that he might discharge that debt, that he owed to them because of his commission. He felt a divine compulsion in carrying the gospel to the people at Rome. He says in another place, "for necessity is laid upon me. Woe is unto me if I preach not the gospel." (I Cor. 9: 16). So should every other true preacher feel in all ages of the world, a sacred indebtedness to the world about him to give them the good news of salvation. Love to God means love to man.

Second explanation: Introduced by the causal word "so." (Verse 15). Because he was a debtor to the Gentiles, therefore, he was ready to preach the gospel at Rome, as well as in other places. It should be noticed that Paul went to the great centers of population—Athens, Ephesus, Corinth and others. He wanted to preach to as many people as possible. The cities are the great centers of influence that determine the morals and civilization of a nation. Rome, the capital of the heathen world was certainly especially in his commission. "As much as in me lies." This is the language of every consecrated preacher and also every other saint. We may not have great powers or talents but we are expected and should do our best even if it be little, to spread the gospel, and God will bless it. All of us are to be ready for the coming of the Lord, but preachers especially should be always ready to preach the gospel. We believe in study: "Study to show thyself a workman, approved of God, rightly dividing the Word of Truth," said Paul to Timothy. But we should always be ready to tell the good news and not have to wait until

we can prepare a sermon before we tell men of salvation. We are to be always ready—"Instant in season, out of season." Shall we let a man perish in his sins because we are not prepared with a finished sermon? We ought never to excuse ourselves from any opportunity that may be offered, to tell the good news. If we are not always ready, then our preaching is merely professional.

Third explanation. Introduced by the causal word, "For" (verse 16). "For I am not ashamed of the gospel;" this gospel of Christ so derided and persecuted and unpopular with other people who had their own gods; this gospel that mostly was embraced by the common people and was looked upon with contempt. He wanted them to know that he was not ashamed of it. When we remember that there was nothing more obnoxious in that age to the carnal nature of man than the gospel, as well as every age; when we remember that all classes, both Jew and Gentile, despised it; when we remember that it attacked all other systems of religion so far as to declare that they were not of God, we may well understand why he affirmed so positively, that he was not ashamed of it. He was considered a fanatic when he plead his cause before one of the Roman Judges. (Acts 26: 24).

Fourth explanation: Introduced by the causal word "for" (Verse 16). "It is the power of God unto salvation." This and verse 17 are the key to the epistle to the Romans. He did not preach the gospel because it was his duty. He carried the gospel to Rome because he knew the power that was in it to save men from sin. It is the highest form of divine power in the world. There are many forms of divine power in the universe but none of them so great as the power of the gospel. Electricity, gravitation, steam and kindred forces are all the power of God, but none so great as the gospel that transforms men's lives and saves them from sin. The power that works on the noblest part of man's nature is the gospel which is the greatest of all forms of power. He knew what would be accomplished by the gospel at Rome. He was martyred there, but not until he had planted the gospel. Rome has never gotten over the introduction of that power. Go-

to Rome today and ask for the temples of the gods of the ancient Romans and no one can point them out for they have passed away, but the temple of Jesus is still there. It can be pointed out. Vs. 16 is the great key verse of the whole Epistle to the Romans, which is given to the unfolding of the gospel plan to save men from sin. Ecclesiasticism of today is putting to the front the propaganda to "save society." We hear much about Christian sociology. But Paul's scheme and slogan was not "save society" but to save the individual, and thus save society. The gospel is the power of God to save not society primarily but every one that believeth. All reforms that have been brought about by the gospel have come from first saving the individual. Notice the early church and the revivals under Fox and the Wesleys aimed at the salvation of those who would believe, and thus was society saved. Society can not be saved by schemes of sanitation, charitable giving, better social conditions and the like. These are merely betterment for this life. But men need a greater salvation, that which saves from sin and hell. And that is what Paul's gospel did for the world that was on the brink of self-destruction.

Fifth explanation: Introduced by the causal word, "For." Verse 17. "For therein is the righteousness of God revealed." It was a doctrine unknown to many and unbelieved by many more, that salvation as stated in the previous verse can be obtained by faith and not by works. So Paul explains that in the gospel, God's standard of righteousness is revealed by faith to those who believe on Jesus. Paul is known in history, chiefly for his explanation and defence of preaching the doctrine of salvation by faith. Man has no righteousness of his own that will bring salvation. The righteousness of Jesus, who died for him, is substituted for the satisfaction of divine justice. The righteousness of Jesus is, therefore, imputed to us and God pardons our sins and holds us, as far as the law and its requirements are concerned, as if we were righteous. This righteousness is from faith, not from works, and thus obtained from faith, it is revealed to those who exercise faith. This is what is meant by "from faith unto faith." So Paul

quotes the passage from the prophet Habbakuk, "The just shall live by faith," to show that this was no new doctrine. It was found in the prophets. Abel, the first Christian, had understood it sufficiently to be saved. Paul proves this doctrine in chapters 3 and 4. It had been partially concealed, but now in this gospel dispensation, it was revealed. This passage from Habbakuk, was scripture that God used to reveal the truth of justification by faith to Martin Luther, and became the basis of the Reformation.

Sixth explanation: Introduced by the causal word, "For." (Verse 18). The reason that men need this salvation is because "the wrath of God is revealed from heaven against all ungodliness and unrighteousness." God reveals, as we have just seen, the way of salvation by faith to those who believe and he has also revealed His wrath against sin to all men. They need salvation and God has provided it for those who believe; God has revealed to all men that sin deserves and receives punishment. The heathen know that. Notice that ungodliness and unrighteousness go together. Unrighteousness is the result of ungodliness. Where men have left God out of their lives unrighteousness has prevailed. The true safeguard for national morals, is religion. This wrath is revealed to those who "hold the truth in unrighteousness." The correct translation is "who hold back or hinder the truth in unrighteousness." Men know a measure of the truth of God as revealed in conscience and those natural laws of God which they see should be kept, yet they do not let that influence their conduct. In other words, neither the Jewish nor the heathen world or the civilized world of today live up to their light. They do not come up to what they know is right. They hinder that light they already recognize as light and refuse to live up to it. Jesus said, "this is the condemnation that light is come into the world and men love darkness rather than light because their deeds are evil." (John 3: 19).

Seventh explanation: Introduced by the causal word, "because." (Verse 19). He explains the previous statement, that men had held back the truth by their unrighteousness, by showing that from the days of father Adam, man has real-

ized that there is a Supreme Being. They know there is a God who created all things, who has manifested himself in the human conscience and in the works of creation.

Eighth explanation: Introduced by the causal word, "For." (Verse 20). He now explains more fully his statement that men are without excuse. The creation shows the Creator as a superior being of intelligence, unlimited power and glory. Every one, both Jew and Gentile, has enough proof of the existence of the Supreme Being. This shows that they were without excuse in holding down the truth by not treating God as they knew he ought to be treated.

Ninth explanation: Causal word, "Because." (Verse 21). This verse gives the reason more fully why they were without excuse. Four things are said of them. (1) They glorified not God. (2) They were unthankful. (3) They became puffed up with their own pride of intellect and opinion. (4) Their vain foolish hearts became darkened. This seems to mark the progress of depravity or inbred sin. They knew God who in nature was manifesting himself. Adam knew him personally. But instead of worshiping him as God they made idols and by this act dishonored their Creator. They were ungrateful to the God who had bestowed all blessings upon them. Ingenuity is one of the most common sins of the human race. They felt their own importance so much that they preferred their own scholarship and philosophy. It leaves God out of its thinking. This led to darkness of heart, which is even worse than darkness of mind. So that the world, even today, has no acquaintance with God or spiritual things by nature. This is in harmony with St. John, who says, "The light shineth in darkness." Truth and holiness are light and depravity is darkness. See the steps down. Adam knew God and so did Cain for God spoke to him. When Adam was banished from the Garden, his knowledge of God became a reminiscence, and gradually, generation after generation, departed from God. They did not worship him, they were unthankful for all his blessings, they became vain in their imaginations and their hearts became darker and darker until darkness was upon all men. No man today by nature knows

God or spiritual things. Even in civilized lands an unregenerate man knows no more of spiritual experience than the heathen, and never will know unless the Holy Ghost illuminates him. This is what Paul means when he says to the Corinthians, "We speak wisdom among them that are perfect, yet not the wisdom of this world nor of the princes of this world which come to naught . . . which none of the princes of this world knew, for had they known it they would not have slain the Lord of Glory." (I Cor. 3: 6-8). Today those systems of philosophy that leave God and his revelation out of their thinking are like the ancient Greek and Roman philosophers who "professing themselves to be wise became fools." Today we have paganism in many of our so-called Christian colleges that judges all things from a human standpoint and wisdom and leaves out God. Men are deifying the human intellect all about us instead of God. The most ignorant in the sight of God are thinking themselves very wise. Human wisdom was so foolish that wise men, whose intellectual powers never have been excelled since that time, approved of the worship of idols instead of the living God. They worshipped corruptible idols instead of the God that can never have corruption. Wise men could be guilty of such folly as worshiping idols, the work of men's hands, instead of the eternal God. It almost surpasses belief that a race capable of producing such minds as Aristotle, and Plato, should make idols like men and beasts and worship them, but such is the darkness of the human heart! It is sufficient evidence to prove the doctrine of total depravity. How ridiculous that men should worship images. By total depravity we do not mean that there is nothing good in man in his natural state, but we mean that, left to himself, without the enlightenment and conviction of the Holy Spirit, he never would have any desire to come back to God.

Tenth explanation: Introduced by the causal word, "wherefore." (Verse 24). "God also gave them up to uncleanness." Uncleanness and licentiousness are the results of all systems of idolatry. Men never stop in the descent from bad to worse when they begin to sin. They ac-

tually become beastly in their practices. Their systems of idolatry actually made the practice of lust a part of their religion, as today, in some parts of the heathen world. The morals of mankind are the most debasing, and gross sins, of the vilest character, flourish where the religion of Jesus is unknown, and in Christian lands the morals of community depend on the state of spiritual religion in the professed church. Licentiousness and kindred sins flourish in proportion to the condition of spirituality in the church. To sum up this dark statement, Paul says, "They changed the truth of God into a lie and worshipped and served the creature more than the Creator." They worshipped the works of their own creation, rather than the works of the Creator of all things. "Who is blessed forever, Amen." Like all pious Jews, Paul could not refer to Jehovah without giving praise to his name.

Eleventh explanation: Introduced by the causal words, "For this cause." (Verse 26). Their unspeakable and loathsome practices were the result of their depravity and forgetting God. He showed his wrath against such in destroying Sodom and Gomorrah with fire and brimstone. He showed his holiness in this, his cleaning up of the very earth, that was polluted with their abominations. This state of depravity is still the condition in the human nature today, though restrained somewhat by law. But there is nothing too vile but has its adherents and those who practice it, even today. If the moral condition of the human race as viewed by candid minds, is not a proof of the need of holiness, we fail to see how language can depict a darker aspect of human nature. The best heathen writers acknowledge it. There are wise men in the heathen world who have read this account of Paul and said it well described the state of many heathen countries of today. If we read the description of human nature as given by the Psalmist, in Psalms 14, and Paul's further description, in Chapter three, we can see most emphatically the need of a religion that will change human nature. If a man is not depraved then there was no need of the atonement and Calvary was a cruel farce. If man is not lost, there was never a need for a Savior. If he is not polluted, then he does

not need to be washed in the blood of the Immaculate Lamb of God. If he is not morally diseased, then he did not need a physician. Fletcher, the saint of early Methodism said, "In every system of religion there is one doctrine that, like the first link of a chain, draws all the others after it. In the Christian religion it is the depraved nature of man." "They did not like to retain God in their knowledge." (Verse 28). They wanted nothing to do with God. God lets people have just what they want most. They did not want Him, so he allowed them to do without Him. The word, "reprobate," means **rejected by God**. "God withdrew from them his preventing grace and left them to the evil which they had chosen. God did not give them up to a mind that had lost the faculty of discerning, but to a mind judicially abandoned to that depravity which, being well able to exercise the faculty of discernment, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages its practice in others." (Alford). God let depravity have its way. We see the result in verses 20-32. Here is a long list of the evils that infect society today, that come from depraved hearts of men. Jesus said the same things in Matt. 15: 19, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile a man." It is holiness or hell for all mankind and the hell begins in this world without holiness.

To sum up the chapter, Paul, writing to the church at Rome, apologizes for not having visited them. He shows that he had been hindered, but his real desire was to preach the gospel, for a divine obligation had been laid upon him to do so. He wanted to bring the gospel to that wicked city for it was the only hope of the wicked world which had the wrath of God hanging over it. He shows how much the awful condition of society proved the need of the gospel that saves from all sin.

The student of holiness will note that inbred sin or depravity results from the separation of God from the human

soul—just as corruption commences in the human body as soon as life departs. It will be noticed three times in this chapter that the statement is made of God leaving man to his own devices and the awful results: "Wherefore, also God gave them up to uncleanness through the lusts of their own hearts," etc.; also in verse 26, "For this cause God gave them up to vile affections," and in verse 28, "God gave them up to a reprobate mind." This reprobate mind is called elsewhere "the carnal mind." The word *reprobate* is *adokimos* in the Greek and is translated "rejected," in (Heb. 6: 8), the passage "for that which beareth thorns and briers is rejected." The writer in Hebrews is talking of soil that produces thorns and briers. This is a good illustration. The reprobate (carnal mind) spoken of in verse 28, brings forth the "things which are not convenient." In the Greek it is "those things which are to be detested." Paul, then gives a catalog of these detestable things that come from the carnal mind in verses 29-32. Depravity went to seed in the days of the Roman Empire. This is what it means when men rule God out of their lives and thinking.

CHAPTER II

THE UNIVERSAL NEED OF HOLINESS SHOWN IN THE DEPRAVED JEWISH CHURCH

A sinning church is inexcusable. Vs. 1-24. The only hope for the world is a wholly sanctified church. Vs. 25-29.

A SINNING CHURCH IS INEXCUSABLE. Vs. 1-24.

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile:

10 But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature

the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another;)

16 In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law;

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery, thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

In the previous chapter Paul has given a picture of the depravity of the heathen world. It was a sad and awful condition in ancient times and modern heathenism is no better. In this chapter he shows that the Jews, who were all members of the church of God, were also sinners, as the result of their depraved hearts. They were church-sinners and the heathen were outside sinners. This was a hard saying. The Jews looked upon Gentiles as sinners. "Sinners of the Gentiles," was a common expression among them. They looked upon all Gentiles as lost, and all Jews as saved because they belonged to the church. They have their successors today who assert the abominable doctrine, "Once in grace always in grace." They teach that no matter what we may do after we are once saved, we may lose our standing with God but not our state of grace. Many, today, go on the assumption that once having been saved and belonging to the church, we may sin and God will save us because of our church membership. John the Baptist rebuked this sentiment when he called the Pharisees and Sadducees, "a generation of vipers," and told

them that they had to have something more than church membership. "Think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." To Abraham, God had promised a seed as innumerable as the sands of the sea shore. They prided themselves on being the descendants of Abraham, but God approves real spiritual children of Abraham and not merely church members. All Jews belonged to the church. This chapter, then applies to those in modern times, who are expecting salvation because they belong to the church and have been baptized. The Jews looked to their circumcision and their modern successors look to their water baptism for salvation, for water baptism is the successor to the rite of circumcision. Let us keep this parallel in mind as we study this chapter.

"Therefore thou art inexcusable, whosoever thou art, O man, that judgest another." This is an example of Paul's masterly gift of conducting an argument. Verses 10 and 17 show that he is now addressing the Jews. But he lays down some self-evident facts before he shows to whom they refer, as we shall see. If we compare the word, "inexcusable" with the phrase, "without excuse," in chapter 1: 20, we shall see that Paul had proved the heathen world to be without excuse for their condition. Now he is to show that the Jewish world is also a race of sinners without excuse. He had carried them along in his argument in Chapter 1 to the conclusion that the Gentile world were inexcusable for not acting up to their light. He now adroitly shows that the man who condemns the heathen world and is guilty of the same sins has no more excuse than the heathen. He does not yet show, until verses 10 and 17 that he refers to the Jews, but the first verse shows that every man who had been condemning the Gentiles for the very things which he himself was guilty, was as truly guilty as they. Now having proved it, he shows that the Jews were the very parties who were condemning the Gentiles for the very things they themselves were doing.

It is a very common thing for people to recognize sins

similar to their own in others because they are familiar with them, and condemn them accordingly. Perhaps it is because they know their own sins so well that they readily recognize the same in others. There is nothing in the world easier than to be self-deceived as regards our own state of mind and heart. The man who is impenitent and condemns wickedness in others, condemns himself. Jesus said in this very matter, "Judge not that ye be not judged." As sure as we judge others we are being judged of God, if we do the things for which we condemn others. The man who judges is as truly under the dominion of the carnal mind as a gross sinner. It takes holiness of heart to save us from the sin of condemnation of others. How few seem to possess it!

The external rites of religion are proper in their place, such as baptism, church membership and so forth, but they will never save us. They are a means of helping us to salvation but will not save of themselves. Those who expect to be saved by their membership in the church are much like the Israelites who worshipped the brazen serpent. "The only value of the rites of the church is to promote holiness of heart and life." (Barnes).

Verse 2: "But we are sure that the judgment of God is according to truth, against them that commit such things." He refers to the twenty-three different sins spoken of in Chapter 1: 29-31, committed by the Gentiles. We are sure that God has condemned such sins. He has so declared, not only in His word, but in His dealings with men in the natural world. The human conscience also condemns the grosser sins of humanity. The best of the heathen moralists and philosophers condemned them. It has, therefore, become the common opinion of mankind, that such things deserve punishment. There is a sentiment of justice in all men that demands that crime shall be punished.

Verse 3: "Thinkest thou this, O man?" Do you think because you are a church member that you are such a favorite with heaven that God will allow you to commit sins that he would not permit the heathen? A sinning religion is of the devil. Sin is sin, no matter who commits it. The

Jews were not guilty of idolatry, their punishment of banishment to Babylon for seventy years cured them of that, but they were guilty of those other sins that the Gentiles committed. Jesus calls them "A wicked and adulterous generation." Worse than these most aggravating sins which the Gentiles committed, were also committed by the professed people of God. They professed more than the heathen and had more light. "The Bible teaches that the most aggravated sins among men are committed by the professed people of God. Compare Isa. 1. 11-17; LXV: 25; Rev. 3: 16." (Barnes).

Verse 4: "Or despisest thou." They perhaps had thought that because God had not taken any apparent notice of their sinfulness as a church, that therefore, He was showing that He did not care if they did commit sin. Because God let them go unpunished, they had thought He did not care if they did commit sin. That has ever been the case with sinners, both in and out of the church. The Wise Man says, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. 8: 11). The Jews did not appreciate that God was holding off His punishment to lead them to repentance. They used the fact that God was not punishing their sins as an argument for sinning. This is abusing God—to act towards Him as if He did not mean what He has said about punishing sin. Peter found such in his day and he says, "knowing this first, that there shall come some in the last days, scoffers walking after their own lusts and saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II. Peter 3: 3-4). The goodness of God should lead all men to repent. Men, by misunderstanding this, really make God like themselves. This is one of the accusations that God brings against the people of the Old Testament Dispensation. He says, "These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set them in order before thine eyes." (Psalm 50: 21). The goodness of God ought to cause men to love Him and to desire to keep His

commandments. If men only saw the goodness and mercy of God as they really are, it would surely melt their hearts and lead to that change of mind and purpose that is called repentance. What a stubborn, blinding thing is sin! The man who pleads for a sinning religion insults God even if that man is in the church and takes license from his church membership to sin. "Happy is the man who is melted into contrition by the goodness of God, and who sees and mourns over the evil of sinning against so good a Being as the Creator and Parent of us all."

Verse 5: "Hardness of heart." A hard heart is one upon which no impression can be made. This is the nature of a depraved heart. Inbred sin hardens so that it resists the truth. God made the heart tender and soft. Sin has made the heart so hard that men refuse to repent and even those who have had the experience of regeneration find that hardness in them, especially when the truth of holiness is presented to them. "Treasurest up unto thyself." To treasure up is to hoard up and accumulate for the future. The man who gives way to inbred sin and refuses to walk up to his light is adding to the stock of divine wrath that will become a mighty accumulation at the day of wrath, when God will judge the world. The apostle speaks of this wrath of God against sin in Chapter 1: 18. If men knew that every refusal to walk in the light increases the amount of divine wrath that is making up, how anxious they would be for that holiness of heart that is essential to seeing God in peace at the Judgment Day. In spite of all the denials that men make concerning the old fashioned doctrine of eternal punishment, God says in His Word that a day of wrath has been appointed. The sad part of it is, men have treasured up their own wrath. They did it. No sinner in hell will ever think of suing for false imprisonment. Every man must answer for himself. He cannot treasure up divine wrath against his fellow man. Every man shall answer for himself. It is to be "righteous judgment of God." He knows just exactly what justice demands and will administer it. The universal human conscience feels that sin ought to be punished. Men delight in hoarding

money and other treasure but when they hoard up wrath against themselves they are most foolish, for God can not be deceived or bribed.

Verse 6: "Who will render to every man according to his deeds." Paul now announces the fact that our rewards or punishments will be proportioned to our deeds. We are saved by faith but rewarded for our works. "Good works are not the ground of our acceptance with God but they are the measure of our reward." Jesus said, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes." (Luke 12: 47-48). Those who have done the most for Christ will have the largest rewards, while they are not saved because of their works, but because of the merits of Christ. (See Matt. 25: 14-29). The wicked, on the other hand, will be punished according to their deeds.

Verse 7: "Patient continuance in well doing." The performance of good works that the professor of divine grace shows, proves that his faith is genuine. It is not "once in grace always in grace," but we must persevere in well doing. We must go on from regeneration to holiness and continue in it. Regeneration is only the beginning, and perseverance is just as necessary, as beginning the race. God never intended that we should just get converted and so remain. It is not simply one single act of getting converted. It is a life of progress until death. He intended more, that we should go on to holiness and then go on to heaven. He who stops in the race backslides. And thousands have backslidden because they have not gone on in the way of holiness. Albert Barnes says on this passage, "No other conduct gives evidence of piety but that which continues in the ways of righteousness. Nor has God ever promised eternal life to men unless they so persevere in a life of holiness as to show that it is their character, their settled and firm rule of action. The words, "well doing" here denote such conduct as shall be conformed to the God;

not merely external conduct, but that which proceeds from a heart attached to God and his cause." This kind of seeking means strenuous effort for the "Glory, honor and immortality," which are the experiences of eternal life. Only they receive these who make a business of seeking them constantly. This is analogous to the injunction of Paul to "follow peace with all men and that sanctification, without which no man shall see the Lord."

Verse 8: "Them that are contentious." There is a class of people who contend against the will of God. They are rebellious and they have their punishment sooner or later. This will be the "indignation and wrath" of God. This passage is so plain that we wonder that any can deny the wrath of God is towards those who are disobedient to his will. Could the statement be any plainer—"indignation, wrath, tribulation and anguish" to the soul, after the judgment of the Great Day?

Verse 9: "Upon every soul of man." This applies to both the Jew and Gentile—the church and the heathen. Paul has now proved the principle that sin brings punishment, no matter who the sinner may be, in the church or outside. He now proceeds to the application and says, "To the Jew first and also to the Gentile." In the church or out of it, sin will bring punishment. The Jews had greater light than the Gentiles and God would require more of them. Some people say that the punishment is in this life only. If so, then the "glory, immortality and eternal life," of verse 10 also refers to this life only. This would limit the reward of the righteous to this life. If we blot out eternal hell, we also blot out eternal heaven, for they are both mentioned in the same passages.

Verse 11: "There is no respect of persons with God." The Great Judge at the last day will be impartial. He does not look at the class distinctions of human society. He looks at the spirit of obedience or disobedience to light. There will be one court, where men will get just what they deserve. We should tremble at the thought of falling into the hands of a just God. Our hopes depend on what personal use we have made of the gospel.

Verse 12: "For." This word explains the previous verse. Every one, Jew and Gentile, who has sinned, is to be punished according to their light. "Sinned without law." They have not had the written law or Bible as have the Jews and modern church members. The heathen, who have not heard of the historical Christ have the essential Christ. That is, they have the light of Christ shining upon their souls, reaching their consciences. "That was the true light, which lighteth every man that cometh into the world." Sin is transgression of a rule of conduct that is made clear by the light of conscience or by the Bible. The question is, does the man do what he believes to be right or does he not; whether he be Jew or Gentile. The apostles believed the heathen world would most of them perish and for that reason they did all they could to bring them to the light. This is the aim of true missionaries today. Some say, "Why give the heathen more light? It will increase their responsibility." We owe them more light because they need the gospel to help them to be and do right, which of themselves they cannot do. They need the gospel for the same reason that we need it—that they may be saved. They will not be judged by our light and the standard that has been revealed to us. If we have greater light we will have greater condemnation if we do not live up to our light.

Verse 13: Lest some Jew might reply, "We have the law of God in the writings of Moses. We guard it and hold it sacred. We have great reverence for it. We hear it read with great reverence. We believe it. Gentiles do not. We have it and brought it down to this day. Even when we were in captivity in Babylon, we let the heathen understand how much we thought of it." Paul answers by saying, "Not the hearers of the law are just before God." The Bible never was more popular than today as a fetish. But it was never more unpopular as regards its real practical use. It is the best selling book in the market and the least understood and read. Thousands of church members, like the Jewish church members, pay little attention to it, either in daily reading or in following its plain statements and teaching. The possession of the Bible will only increase our responsibility, as did

the possession of the Law increase the responsibility of the Jewish church. Having a Bible as our own, will never make us holy. The Jews expected to be holy by keeping the law, but never did any of them perfectly keep it.

Verse 14: "Do by nature the things contained in the law." Many of the Gentiles, such as Socrates, the best man that heathendom ever produced, did many things that were right because they were honest, and were accepted of God, doubtless, not because they had kept some of the commandments, but because they had obeyed their light and were saved by the meritorious sacrifice of Christ. As we said, they are saved by the essential Christ, although they had never heard of the historical Christ. His atonement will cover the sins of the irresponsible. But how few, if ever there have been any, who have not sinned against their light!

Verse 15: "Which show the work of the law written in their hearts." Not the law of God as written by Moses on tables of stone, but the law of conscience which is as truly written on their hearts as the law of God was written on tables of stone. The heathen are accusing or excusing themselves as regards their guilt, by the law of conscience. There are after all, only two classes in the world, those who live up to their light and those who do not, whether they live in Christian or heathen lands.

Verse 16: "In the day when God shall judge the secrets of men." Paul was constantly referring to that great Day of accounts. It influenced his whole life. He told the cultured heathen in Athens, that God had appointed a day in which he shall judge the world. (Acts 17: 31). He speaks of that day in other places, (See 2 Tim. 1: 12; 4: 8). "The secrets of men." No other religion but the religion of Christ requires that our motives and thoughts shall be right. It also tells us that God knows them and will bring our secret thoughts and motives to judgment. The record is being kept and we must meet it. "By Jesus Christ." He is to be the judge. (See Acts 17. 31). "According to my gospel." That is according to the message of the gospel intrusted to Paul, as the truth that he was divinely commissioned to preach. God

has intrusted the same message to all ministers of the gospel to preach the General Judgment, with Jesus Christ as Judge.

Verse 17: "But if thou art called a Jew." This shows that he wrote this chapter to the Jews. He now contrasts the pride of the Jews in the law with their disobedience to it. A man had far better be a heathen than acknowledge the Bible as true, and not obey it. The more light we have the greater will be our punishment, if guilty. Jesus said this to the cities of Chorazin, Capernaum and others. He said that Sodom and Gomorrah would have a better fate on the day of Judgment. (See Matt. 11: 21-24; 12: 41). Light graduates guilt. It will be seen then, that the motives, decisions, desires and principles of a man determine his character. In this life we can not see them, and we can judge men only by their acts and words. But, at the Judgment, God will judge the secrets of men's hearts, for only that will be righteous judgment.

Verse 18: "And knowest his will." The Jews had the Old Testament and in it they were told the will of God. They knew the scriptures and thus knowing them they knew things even "more excellent" than the teachings of nature concerning God, which were the only revelation that the Gentiles had. In the Old Testament, they were instructed in principles of religion, so that they knew better than the Gentiles how to worship God.

Verse 19: "And art confident that thou art a guide." The Jews, like many church-sinners of today, felt their sufficiency to teach others the ways of righteousness—to the heathen world—when they were no better themselves. They considered the heathen as in the dark and as ignorant of righteousness as children, when they were doing the very things that they condemned in the heathen.

Verse 20: "An instructor of the foolish." In their self-conceit, because they had the law, the Jews considered the Gentiles, as "foolish" and "babes." Just as the cultured Greeks considered all other nations barbarians. Pride, the feeling of superiority over others, is the master passion of the hu-

man heart. Men may even be proud of their religion. This is a mark of depravity.

Verse 21: "Teachest thou not thyself?" A teacher certainly ought to be well instructed himself. We, ourselves, certainly should practice what we teach and preach. The Pharisees did not, for Jesus said, "They say and do not." (Matt. 23: 3). Every preacher should first preach his own sermons to his own heart.

Verse 22: "Dost thou commit adultery?" This crime was no doubt common among the Jews. Jesus called it "an evil and adulterous generation." (Matt. 12: 29). The Jewish Talmud accused some of their leading teachers of this sin. These were the people who were priding themselves on their superiority to the heathen because they had the law of God and His temple in their midst. These privileges would only sink them in greater perdition because they had greater light. They accused the Gentiles of idolatry but had their own idolatry of heart. It is serious business to boast of keeping the outward law and at the same time have a heart that is against the spirit of the law. We may be orthodox in our creed and corrupt in heart.

Verse 24: "For the name of God is blasphemed among the Gentiles." God had told the Jews that they had profaned His name among the heathen by their wickedness. (See Ezk. 36: 20 and 23). They professed to be followers of a holy God and practiced the same sins as the Gentile nations, who made no such profession, as did the Jews. When David committed his great sin he had given occasion to the enemies of God to "blaspheme." (II Sam. 12: 14). It is as true today. The great obstacle to the progress of the kingdom of God is the sinful state of the general church. The majority show no more signs of spiritual life than the world about them. An unsanctified church is the greatest hindrance to the salvation of the world. The heathen (some of them at least) read the New Testament and then look at nominal Christians (as in India, for instance) and say, "The book is not true." They suppose all who come from Christian lands are Christians, and judge of Christianity by them. We need

holiness missionary work in heathen nations, as well as in America.

THE ONLY HOPE FOR THE WORLD IS IN A WHOLLY SANCTIFIED CHURCH. Vs. 25-29.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh:

29. But he is a Jew, which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

The rite of circumcision is the symbol of entire sanctification. Richard Watson, the greatest of Methodist theologians, says of this passage, "The true circumcision is of the heart, the cutting of and putting away of all its corrupt affections by the sanctification of grace, in the spirit or soul of man, which is expressed by the heart in the preceding clause, but in the spiritual sense of the law, and not in the letter, its literal sense merely." (See Deut. 10: 16; 30: 6 and Col. 2. 11). The Jews practiced the symbol but failed to obtain that heart experience for which it stood. They were not unlike those churches today, that put holiness in their creed but neither obtain it nor encourage those who do. We learn here, that the real standard of a follower and worshiper of God in the Old and New Dispensations, is one who is wholly sanctified. Simply to have our sins forgiven is not the full meaning or the standard required. We must go on to perfection which comes by the circumcision that removes the carnal mind. So the rite of baptism, today, is a type of the baptism with the Holy Ghost that purifies the heart, but how few call for anything more than the symbol!

Verse 29: "Whose praise is not of men" No, there is little or no praise of men for the experience of heart cleansing.

It never has and never will be praised by carnal men. But God and angels will praise it. Thank God, that while it is unpopular with men, it is popular with God and angels! It is a popularity that will last forever, after the world and human praises have passed away.

To sum up the chapter: church membership is no excuse nor will it excuse us for committing sin. Lyman Abbott says, "The principle which Paul lays down involves two very important principles. 1. No ritual is of the essence of the Christian religion. One may submit to the ritual and be no gainer; he may be without it and yet have all its advantages reckoned to him. "The end of the law is love out of a pure heart, and of a good conscience and faith unfeigned." (I Tim. 1: 5). If the ritual leads on to this it is profitable; if it does not it is not profitable."

Thus, we see that depravity leads to sin in practice in the Gentile sinner world and also in the church that does not go on to entire sanctification. Thus, chapters 1 and 2 show that depravity is universal and proves the need of entire sanctification for a lost world.

CHAPTER III

OBJECTIONS ANSWERED—THE DOCTRINE OF JUSTIFICATION STATED BY FAITH

Objections answered. Vs. 1-18. The doctrine of Justification by faith stated. Vs. 19-25. Paul's explanation of righteousness. Vs. 26-31.

OBJECTIONS ANSWERED. Vs. 1-18.

1 What advantage then hath the Jew? Or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what, if some did not believe? Shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin:

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness.

- 15 Their feet are swift to shed blood:
- 16 Destruction and misery are in their ways:
- 17 And the way of peace have they not known:
- 18 There is no fear of God before their eyes:

In the previous chapters, Paul has proved that the whole world has sinned—the Gentiles with their limited light and the Jews with their great light. He now stops to answer the objections that the self-righteous Jews would naturally raise against being considered sinners and deserving the wrath of God.

Verse 1: “What advantage then hath the Jew?” To put it in modern setting, “What advantage is it to belong to the church? What advantage in being baptized, if these do not save us?” There are those today who are looking to their baptism and church membership for salvation. Paul had just declared that true circumcision was spiritual. Of what advantage then to submit to the outward rite of circumcision, or to belong to God’s church.

Verse 2: “Much every way.” Much in all the spiritual life of a true believer. The advantage that the Jews had in having direct revelations from God, and having His temple in their midst and stated forms of worship, was “chiefly” or first, because they entered into a special covenant with God and He gave them special help. They had the Scriptures and other means of grace as other nations did not. It was, therefore, easier to keep from sin. To the church is intrusted the great responsibility of carrying on the work of God and thus becoming co-laborers with God.

Verse 3: “What if some did not believe?” The objector might say, “Would the unfaithfulness of some Jews make the faithfulness of God of none effect to the others? Would it bring ruin to the whole Jewish nation? Did not the covenant of God insure the salvation of the whole Jewish nation? Did Paul mean to say that the Jews would be treated just like Gentiles? Would this not mean that God had not kept His “faith” or covenant with the Jews?”

Verse 4: “God forbid.” The literal translation is, “Let not this be.” Abbott says the phrase, “God forbid,” occurs

"fourteen times in the New Testament. It is a very liberal, and in my estimation, a very doubtful translation. It appears to give Paul's sanction for the use of God's name in a mere negative ejaculation. In the original there is nothing of the kind hinted at." God had told the Jews that He would keep His part of the covenant on condition that they kept their part. The objector would try to make out that there might be a few who had not kept the covenant, but the whole nation ought not to suffer on that account, but Paul shows that the whole nation had departed from God. The prophets had said that the nation had departed from God. (Isa. 53: 1). They had rejected Jesus, as Isaiah had prophesied in Isaiah 53rd chapter.

Paul here mentions a common sin, that of charging God with insincerity as to keeping His word. Satan, the first Universalist preacher, and all others of that kind, accuse God of insincerity when He says that the wicked shall die. Men accuse God of insincerity, when in the face of His statement that the new birth is necessary to entrance into the kingdom of heaven, they are teaching that mortality is enough to gain entrance into heaven. Also, when God has said that we must love him with all the heart, and that without holiness no man shall see the Lord, yet they act as if it were fanaticism. Men are charging God with a lie generally, when they distrust God to keep them after they have fulfilled the conditions of the promises that God has made. Every one who maintains anything contrary to what God has said charges Him with a lie or with unfaithfulness in keeping His promises. God is true and faithful. It is a first principle in our religion that God is true and faithful and all men are liars who do not agree to that.

"That thou mightest be justified." He here quotes from (Psalms 51: 4) the language of David. "Of all quotations ever made, this is the most beautiful and happy. David was overwhelmed with grief; he saw his crime to be awful; he feared the displeasure of God and trembled before him. Yet he held it as a fixed, indisputable principle, that God was right. This he never thought of calling in question. He had

sinned against God, God only, and he did not once think of calling in question the fact that God was just altogether in reprobating him for his sin and in pronouncing against him the sentence of condemnation. God was justified or to be regarded as just in pronouncing sentence upon him. God had spoken to him through Nathan, the prophet, and what he said was right. (II Sam. 12: 7-13).'' (Barnes)

“Mightest overcome.” One who has been accused and pronounced guiltless in a court may be said thus to overcome his opponent. God had overcome any suggestion even, of anyone, who might accuse Him of not doing David justice, or anyone else who says that the punishment of sin is unjust.

Verse 5: “But if our unrighteousness commend the righteousness of God.” Here Paul answers a third objection, which was this, “it would seem almost as if God would be unjust in inflicting his wrath (the consequences of his wrath) on men whose very impiety has been the means whereby his own righteousness has been shown forth and established.” Dean Alford says the term, “Our righteousness,” in verse 5, refers to the Jews and not to mankind in general. “I speak as a man.” He spoke as men in general would speak.

“How shall God judge the world?” It was admitted by the Jews that God should judge the world, but how He could judge it and be just if He had to hold men as unrighteous, to show his righteousness by contrast, is the argument or objection that some might bring. “In the very midst of sin and as one of the results of it, the character of God as a just being, shines out. But if by sin the character of God shines out and shows Him to be pure and just, how could he punish sin that so caused His character to shine out.” Would it be just for God to judge the world of sin if it made His character shine out as just? It was much like some of the foolish objections raised now days.

Verse 7: “For if the truth of God hath abounded.” This is the same objection put in another form. As much as to say, there must be some sinners to show forth the justice of God in a practical way. If the sin and faithfulness of the Jews was necessary to show the faithfulness of God in keeping His

promises, did not their sin contribute to an exhibition of the righteous character of God? Was it necessary that sin should abound in order to show off the righteous character of God in punishing sin. Must the judge have criminals to punish in order to give the world a view of his excellency of justice?

“Why yet am I also judged as a sinner?” How can my sin be punished when it brings into view the glory of God in His justice? This is the question of the objector.

Verse 8: “As we be slanderously reported.” It was no doubt a fact that this accusation was often brought against Paul in the disscussion of the sin question with the Jevs. They accused him of advocating that sin showed the character of God as just and brought honor to Him. Why men should thus construe the teaching of the apostle we do not know. While it is true that the depth of sin that God can save men from, shows His great power of salvation, yet Paul never so used or employed the truth to teach any such thing. It is a practice of the enemies of the truth to make their own deductions and then assert that this is what is taught. This is slander against the truth. It is down-right dishonesty. This is the favorite method that men use today against those who advocate salvation from all sin. It is blasphemy, for the word blasphemy means literally, slander. No man is to be held responsible for the inferences that men draw from his teaching. He is answerable only for what he directly teaches.

“Let us do evil that good may come.” This was the slander that men were making against the doctrine that Paul was teaching. He says of them, “Whose damnation is just.” The word damnation, literally means, condemnation. It does not necessarily mean eternal punishment, a sense in which it is frequently used, but men will be punished for this kind of lying as truly as for any other kind. The advocates of salvation from all sin today, meet the same treatment that Paul met. They are accused of teaching sinless, absolute perfection and no matter how much we may explain that we do not so mean, they still persist in it. We learn from this that we are never to do evil that good may result from it. We are not to do evil under any excuse or pretence. God will not bless any

attempts to advance the truth by wicked means or methods.

Verse 9: "Are we any better than they?" This seems to be the language of another objector or objection. The objector asks, "Are we Jews any better than, than the Gentiles, as far as justification is concerned?" Paul had admitted that the Jews had superior advantage over the Gentiles. Did their advantages make them any better than the Gentiles? No, not as far as being justified is concerned. The Jews may be better than the Gentiles, but not good enough by his works to be justified. What difference does it make if a man is better than his neighbor, if they both come short of the standard that God requires? If men are guilty in the sight of God, what difference does it make with God, if they are better than their fellows? They are cut off from God any way. Both Jews and Gentiles had failed to keep the law.

Verse 10: "As it is written." The doctrine of depravity is just as hateful to sinners in the church today as in the days of Paul. There are many churchmen who disbelieve the doctrine of depravity as men did in the days of the apostles, especially the doctrine of sin in the Justified Church. The doctrine of depravity is the basis of evangelical religion, for if man is not depraved and if good works will save him, then the atonement was unnecessary. Inbred sin is the root from which all sinful actions, words, and thoughts spring. Paul now quotes from Psalms 14 and 53, to prove to the Jews their sinfulness by nature and also their acts of sin. We must do the same if we would preach and teach holiness successfully. We must give men the scriptural proofs of depravity, whether they are members of the church or outside sinners.

"There is none righteous." David said this, referring to all mankind—Jews and Gentiles. There is no man on earth that is righteous in the sense that he has always kept the law. He has broken it at some time. Thus, Paul proves the sinfulness of mankind by scriptural proofs. How absurd in our day that, when Paul is speaking of the natural sinfulness of the race, as born into this world, objectors to being saved from all sin quote this passage to prove that we cannot be saved from sin. As well might we say if all mankind naturally

have typhoid fever, therefore, this proves that they cannot be cured of it. This shows how hard put men are in their objections to the doctrine of salvation from sin. Paul is simply trying to show that men are naturally sinners and cannot be saved by reason of their own natural righteousness for they have none.

Verse 11: "There is none that understandeth." This means that men do not have spiritual understanding of the truth of God. A reference to Psalm 14 will show that this represents God as searching to find a man who understands spiritual things in his natural state, and He was unable to find any of that kind.

"There is none that seeketh after God." Man is totally depraved. By this we do not mean that there is nothing good in man but mean that, left to himself, he never would seek God. It is only as he is moved upon by the convicting, enlightening influence of the Holy Spirit that man ever seeks after God. Men are seeking to know the works of God in creation but have little interest to know about the author of creation. Is it not strange?

Verse 12: "They are all gone out of the way." A depraved heart causes men to leave the way to eternal life. In Psalms 14: 2, God is represented as looking down from heaven upon earth and finding that all men had gone out of the way. They had all sinned. This is taken from their own scriptures as a proof that the Jews could not deny that they were as truly sinners as the Gentiles. This going out of the way is the result of a depraved heart. The previous verse stated the condition of the human heart by nature and the consequent departure from God as the result. Inbred sin causes outward transgression. "They are altogether become unprofitable." The word **unprofitable**, in the Greek here means that which has become corrupt and hence useless. It shows the corruption of inbred sin, that came to the heart of man by reason of the Fall of man. Mankind have so corrupted their way that they are of no use to God unless saved by divine grace.

Verse 13: "Their throat is an open sepulchre." Jesus used the same figure when speaking of the Pharisees. He said they were whitened sepulchres. What a sepulchre is, full of putridness, such is the natural heart of man in the sight of God. From this mass of corruption, slander and vile talk come, as noisome, poisonous vapors come from a sepulchre. "The poison of asps is under their lips." The asp was a small deadly serpent. The poison is in a small bag under the tongue of the asp. What a serpent does in poisoning men's bodies, the tongue of depravity does to the soul. The tongue has destroyed more souls than the sword. Slander is the product of a bad heart. Jesus said truly, "Out of an abundance of the heart the mouth speaketh."

Verse 15: "Their feet are swift to shed blood." This shows the eagerness of their thirst or desire to kill their fellow beings. This has been true since the days of Cain. This is shown in the crucifixion of Jesus Christ by the blood-thirsty Jews. This is the cause of the wars that have devasted the population of the world.

Verse 16: "Destruction and misery are in their ways." Is it not strange that man has been so cruel to his fellow-man in all the ages? There is nothing more cruel in the world than the human heart. The wild beasts of the forest are not so blood-thirsty as the human heart. Wild animals kill to satisfy their hunger, but they never have made a science of the butchering their own kind as man has done. The last World War was more horrible than all the massacres by heathen and savages. It took place after twenty centuries of so-called Christian civilization. Its "destruction and misery" were more widespread than any catastrophe that has ever visited the world from natural causes, since the Flood. If anyone doubts the fact of human depravity see the nations of the world paying more tribute and taxes for the support of the wars past, present and future, than all the money ever paid for the improvements of man.

Verse 17: "The way of peace have they not known." The selfish, self-seeking heart of man is full of discord and unhappiness and this is produced by his own acts. Men do not

know the way of peace because the way of selfishness is the way of discord and unhappiness in which man travels.

Verse 18: "There is no fear of God before their eyes." This ends these quotations from the Old Testament. This shows that Paul believed in the Old Testament as authority from God. He, like good preachers since, proved his assertions by Scripture. He says here that the natural man in his depraved state has no fear of God before his eyes. He does not reverence God. He shows in this passage (Verse 10-18), by six quotations from the Old Testament, that the Jews were as truly depraved as the Gentiles, and as truly out-breaking sinners. These quotations are taken from different parts of the Old Testament and show the state of the Jewish church at different periods of their history. They were sinners all the way along. The Jews had greater light and better circumstances than the Gentiles but yet they were sinners. It takes something more than a religion to save men from sin. Unless the religion is of the right kind it only bolsters men up in their self-righteousness. "What a melancholy view we have here of the human nature. From whatever quarter we contemplate it, we come to the same conclusion. Whatever record we examine; whatever history we read; whatever time or period we contemplate; we find the same facts, and are forced to the same conclusion. All are involved in sin and are polluted and ruined and helpless. Over the ruins we should sit down and weep and lift our eyes with gratitude to the God of mercy, that he had devised a plan by which these ruins may be built again, and lost, fallen man be raised up to forfeited "Glory, honor and eternal life." (Barnes)

THE DOCTRINE OF JUSTIFICATION BY FAITH STATED.

Vs. 19-25.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, which is by faith of Jesus

Christ, unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace, through the redemption that
is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in
his blood, to declare his righteousness for the remission of sins that are
past, through the forbearance of God;

Justification by faith marks the first step or degree of entire holiness. It is a relative condition. It denotes something done for us—our pardon for our actual sins. It is accompanied by regeneration which is a real change in us. Pardon is a judicial act. Regeneration is the bestowal of life on one who was dead in trespasses and in sins. When God pardons a sinner, he also gives him new life, for it would be illogical for a pardoned sinner to remain in the kingdom of darkness. It would be useless for God to pardon unless we have the spiritual life to give power to live without committing sin, for if we sin again it means that we forfeit our souls, just as one sin cut Adam off from the favor of God.

Justification is usually applied to all that takes place at the time of our pardon, that is regeneration, adoption and the witness of the Holy Spirit to our sonship. This experience called conversion, that includes justification, regeneration, adoption and the witness of the Spirit, is the greatest epoch of the soul in this life; not the greatest in degree, but in kind. It was the great battle ground of Paul and the legalists of the Jewish church, who were hoping to be saved by their outward works of self-righteousness. It was the great battle-ground of Luther and the Roman Catholic church that resulted in the Reformation. It will be seen then, that it is no ordinary question, as to whether we can be saved by works or must be saved by faith alone. The argument that proves justification by faith also proves entire sanctification by faith. All salvation comes by faith and not by works. We are, therefore, in discussing Paul's doctrine of justification, really discussing incipient or partial sanctification—the beginning of entire sanctification. This is proved to be obtained by faith and entire sanctification by faith logically follows.

Verse 19: "Them who are under the law." Paul has

proved in the preceding part of this chapter that the Jews were as truly depraved as the Gentiles. He had proved it from their own scriptures, which were given especially for them and which they acknowledge as the law of God. There was, therefore, no dodging the point. This is the true way of preaching and teaching—proving our assertions by scripture. When we do this, the controversy is not between us and our hearers, but between the Word of God and our hearers. They must quarrel, if at all, with the Word and not with us. This is the conclusion of the whole argument—the depravity of the Jews. And as they had more light than the Gentiles, the argument means that the whole human race is by nature depraved since the Fall of man. This state of depravity leads to the practice of sin. All sinful acts are the outbreaking and outbreathing of the state of depravity of nature. This perverse state of heart led the Gentiles to sin against the light of nature and conscience, and the Jews, to sin against the written law of God (especially given to them) as well as, also, against nature and conscience. The Jews had not only sinned like the Gentiles, against the light of nature and conscience, but against the law given especially to them in the Scriptures. Thus, the whole world “became guilty before God.” Guilt means punishment in all righteous governments, and the government of God is one that executes just judgment and punishment of sin. If God did not execute punishment, then He would be unworthy of the respect of the universe, as one who did not conduct his government on the principles of justice. Good works cannot save. They will never satisfy justice any more than future good behavior can satisfy justice in our civil courts. If a man in the courts commits murder it does not satisfy the law if he refrains from ever committing that crime in the future. Even if a convicted man could do right always in the future it would not atone for past sin. We must keep the law of God hereafter, anyway, and so we have no time to pile up extra good works, to atone for the past. If man is to be saved from the punishment of his sin, he must be saved by pardon that he did not deserve, as an act of mercy on the part of the ruler of the universe. In other words, God is the

moral governor of the universe. He is perfectly just. His laws must be obeyed and if not, then sin must receive its penalty. Men must receive their deserts. We can never atone for our sins by future righteousness. Our own righteousness, do the best we can, is tainted by sin.

Verse 20: "By the deeds of the law shall no flesh be justified in his sight." To be justified in His sight means to be righteous in His sight. We are not and cannot make ourselves righteous in His sight, for we have a sinful nature. Men had been trying the hopeless task of making themselves righteous by the deeds of the law and had failed.

Verse 21: "The righteousness of God without the law." He now shows how God accounts us righteous without our keeping the law which is impossible to the sinner in his own strength. It was by another way that God was to justify men. It was by faith in the atonement of Jesus. This righteousness by faith and not by keeping the law, had already been "witnessed by the law and the prophets." That is, it was shown in the Old Testament writings which are called "the Law and the Prophets." It was shown in the experience of Abraham, founder of the Jewish church (Gen. 15: 6), also in several other places, such as Lev. 18: 5; Deut. 30: 12-14 and many other places, where it is implied. He shows by the experience of Abraham, that Abraham was justified by faith. It is also shown in the prophets. (See Habbakuk 2: 14; Isiah 28: 16; 49: 23 and Psalm 32).

Verse 22: "The righteousness of God." That is, the justifying of sinners is God's way of righteousness. It does not here mean the attribute of righteousness as applied to God, but His way of giving man a righteousness that he does not have, even the righteousness of Jesus Christ imputed to us as we trust in His meritorious sacrifice. God accepted His righteousness as satisfaction for our guilt. Those who believe on Him are accounted as righteous, as not having sinned, and hence are justified in the sight of God. This is God's righteousness in saving sinners. This justification holds sinners as if they had not sinned. It does not mean that they are not guilty but, God, for Jesus Christ's sake and righteousness,

accounts them as righteous, as far as the claims of the law are concerned. This refers us back to chapter 1: 17, where Paul explains the object of the gospel thus, "For therein is the righteousness of God revealed from faith unto faith." The righteousness of God, then under the new method of salvation by faith, is that righteousness that comes by faith and not by works. Paul takes the remaining part of chapter first, chapter second, and chapter third, up to this point to show this. Here we have the climax of the argument, that proves that the righteousness of God or the righteousness that He requires is by faith in the substituted sacrifice of Christ, who has the righteousness that we by nature lack. This was Paul's theology. He says the same thing in Philippians 3: 9, "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This is God's plan of salvation in contrast to that plan of those who are seeking to be justified by works. It is salvation not dependent upon good works but that results in good works. Paul says to the Ephesians that this righteousness in the sight of God by faith in Christ will enable us to perform good works. "For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." (Eph. 2: 10).

Verse 22: "For there is no difference." The church at Rome was made up of both converted Jews and Gentiles and Paul wished to show them that they were all on a level as regards salvation. They must all alike, as sinners, come the same way to God—by repentance and faith. Alford, in his notes on the New Testament, translates it, "There is no distinction."

Verse 23. "For all have sinned and come short of the glory of God." To sin is to fall short of the glory of God for which He created us. Sin dishonors God. It spoils man, the crowning masterpiece of the creation of God. Therefore, we should seek to get men saved because they, as sinners, are dishonoring God. The real reason that we should be sanctified wholly is because an unsanctified or partially sanctified man dishonors God as the workmanship of a holy God. It is

no credit to our Heavenly Father that we who are called His children are not saved from all sin.

Verse 24: "Being justified freely by his grace." Being accounted as righteousness for Jesus sake, so that punishment is remitted. Human justification in court means the accused has had a fair trial and is innocent of the charges against him. Divine justification means, that though we are guilty yet God accounts us as righteous—that is, we are not punished but forgiven for Jesus' sake. This is done "freely" by grace, for Jesus' sake. We did not earn, buy or merit it. It was an act of grace or undeserved mercy on the part of God. We have no offering. We have no claim upon God, whatever. "Through the redemption that is in Christ." This forever settles the truth that the life and death of Jesus does not save us simply by His example, which we are to imitate. It was His sacrifice that brought salvation to a guilty world. The Greek root word translated redemption, is "**Lutron**," which means the price paid for a prisoner of war, by the payment of which, the prisoner is set free. It is not His life and example that set us free but the ransom price was His sacrificial death. This word "**Lutron**" is used ten times in the New Testament in connection with the shedding of the blood of Jesus. This makes clear the reason for the sacrifices of the Old Testament economy. It was the offering of life to atone for sin. Unitarianism can never consistently account for the sacrifices of the Old Testament. They were offered not for examples but as atonement for sin. It was life for life that had been forfeited.

Verse 25: "Whom God hath set forth." God set forth before angels, men and devils, Jesus Christ as our substitute. To set forth means of atonement to put before the public. The Crucifixion of Jesus was set forth in the most public manner. There has never been any event in the world's history so well known. The centuries are named after that great event. That is, we reckon our years from it. It has been well advertised before the whole world.

"To be a propitiation." In the Greek the word is **hilasterion**, meaning a mercy seat. The mercy seat in the taber-

nacle was the golden lid of the ark underneath the wings of the cherubims. It was from this place that God spoke to the children of Israel. "And I will speak to thee from above the hilasterion." (Exodus 25: 22). The blood of the bullock was sprinkled upon it seven times on the great day of Atonement. (Lev. 16: 14, 15). It meant that God was there reconciled to his people. This reconciliation was made, not as an example, but as a reconciliation between God and sinning man. It was the death of the animal and not his life that made reconciliation. Our Unitarian friends should see that it meant death as an atonement that saves man. The types and offerings of the Old Testament never teach that we are saved by the example of Jesus but by His death. There is no other interpretation of the sacrifices of the Old Testament. Just as the ancient mercy seat was the meeting place of God and man in reconciliation, so is Jesus the meeting place of God and man for our reconciliation. Jesus is our meeting place for reconciliation on account of sin that has typified spiritual life and experience in this dispensation.

"Through faith in his blood." The offering means nothing to us except as our faith for salvation rests upon it. Good works will never do it. The soul that trusts in that sacrifice, by that act of trust acknowledges that it has sinned, that it deserved eternal death and that it despaired of salvation by its own merits of works, and hence puts its whole trust for eternal life on the sacrifice and atonement of Jesus Christ. It is faith in the shed blood of Jesus and not imitating His spotless example that saves us. By the blood we mean in a figure, not the literal blood of Christ, but His sacrificial death. It is the figure called in rhetoric, a metaphor.

"To declare his righteousness." This takes us back again to chapter 1: 17, which is the key to the whole epistle. It states there that the object of the gospel is to reveal the righteousness of God to those who trust Him. God has displayed to the world His plan for saving man and making him righteous through the offering of Jesus. His plan of salvation is by faith. It shows forth to the universe His unique way of saving man.

"For the remission of sins." The word "remission" in the Greek means to **pass over**. "It occurs nowhere else in the New Testament nor in the Septuagint. It means passing by, as not noticing, and hence forgiving. A similar idea occurs in II Sam. 24: 10 and in Micah 7: 18. "Who is a God like thee that passeth by the transgression of the remnant of his inheritance?"

"Of sins that are past." The more correct translation is "Former sins." Not the sins of all the world in the past but the past sins of the individual life. This does not mean that we can go on and commit sin after we are forgiven. It gives no warrant for future sinning. "Through the forbearance of God." It is the forbearance of God that allows us to live until we repent and believe on Jesus. Albert Barnes, the commentator, gives an affecting instance of the consoling effect of this statement upon Cowper, the poet who wrote the immortal hymn, "There Is a Fountain Filled with Blood," thus: "It is well known that before his conversion he was afflicted by a long and painful melancholy; that this was heightened finally to despair; and that he was then subjected to the kindly treatment of Dr. Cotton in St. Albans, as a melancholy case of derangement. His leading thought was that he was doomed to inevitable destruction and that there was no hope. From this he was roused only by the kindness of his brother, and by the promises of the gospel. The account of his conversion I shall give in his own words. 'The happy period which was to shake off my fetters and afford me a clear discovery of the free mercy of God in Jesus Christ, was now arrived. I flung myself into a chair near the window and seeing a Bible near, ventured once more to apply to it for comfort and instruction. The first verse I saw was Romans 3: 25, 'Whom God hath set forth, etc.' Immediately I received strength to believe and the full beam of the Sun of Righteousness shone upon me. I saw sufficiency of the atonement He had made for my pardon and justification. In a moment I believed and received the peace of the gospel. Unless the Almighty arm had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears and my

voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder. How glad should I now have been to have spent every moment in prayer and thanksgiving. I lost no opportunity of repairing to the throne of grace, but flew to it with an earnestness irresistible and never to be satisfied.' ''

PAUL'S EXPLANATION OF RIGHTEOUSNESS. Vs. 26-31.

26 To declare, I say, at this time, his righteousness: that he might be just, and the justified of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Verse 26: "That he might be just and the justifier of him which believeth in Jesus." This seems to explain what Paul means by "the righteousness of God in this verse and also in Rom. 1: 17 (the key to the whole argument and the explanation of the previous chapters). The righteousness of God in saving man is summed up in this verse—"Just and the justifier." One of the most difficult things is to be perfectly just and at the same time acquit sinners. God, by this unique plan of accepting the sacrifice of Jesus for our sins, had harmonized justice and mercy. No one else but God would have thought of such a plan. It is worthy of His great wisdom. If God had let sinners go unpunished without any atonement for sin, His justice would be impeached before the universe. He could not have pardoned one sinner without atonement, without impeaching His own justice before the universe. "Which believeth in Jesus." But even then it is not universal salvation for the race except as they comply with the conditions. Jesus was offered, not that all may be saved but only

those who are willing to accept the conditions which are faith in the Lord Jesus as our atonement. This does not mean that God approves the past conduct of sinners or approves of sin—not at all. The awful nature of sin is seen, in that it took the highest ransom price—the blood of the Son of God—to atone for it. When the governor of a state pardons a criminal it means that he sets aside the principle of law and justice to do so. But this is not the case when God pardons repentant sinners. He pardons without setting aside justice, for the claim of justice has been fully met. No principle of justice has been abandoned. God is just to punish sin and he is equally just in forgiving it when we accept Jesus as our atonement. “He is faithful and just to forgive us our sins.” The justice once against us is now as strongly exerted for us.

Verse 27: “Where is boasting then?” The Jews were full of boasting about their great privileges as the chosen people of God. But according to Paul they had no more reason to boast than the Gentiles for both were sinners and saved only as they trusted in the atonement of Jesus. No man can boast that he has procured his own salvation by his works, for if he has, then it was all unnecessary for Christ to have made an offering for sin. So Paul says to the Galatians, “If righteousness come by the law then is Christ dead in vain.” (Gal. 2:21). There was no need of the atonement if that were the case. “By the law of faith,” or by the arrangement of faith. If there is to be any glorying, it is to be glorying that we are saved by the merits of Jesus’ sacrifice. It is giving all the glory to Him.

Verse 28: “Therefore.” This is the summation of the argument of the previous chapters that show that salvation comes by faith and not by works. “Without the deeds of the law.” It is faith alone that saves and not works at all. It does not mean, however, that our faith will not be accompanied by good works. They do not save us but they are the product and proof of saving faith and go with it. “We are His workmanship created unto good works.” (Fph. 2:10). If we have saving faith our works will prove it. “Faith without works is dead.” See James 2: 20.

Verse 29: "God of the Jews only." That is what the Jews in their arrogance thought; they thought He favored only them. They should have understood their own scriptures better than that, for the prophets had declared that the Gentiles were to have the favor of God also. (See Isa. 49: 6, 23; and Isa. 60, and many other places). Jonah was sent to the Gentile city, Nineveh, telling them to repent. In our day we have had the example shown to the whole world of Germany's lord who professed to worship and serve a German God, making Jehovah a partner in his bloody crimes.

Verse 30: "Justify the circumcision by faith." The Jews are the circumcision and the Gentiles are the uncircumcision and both have to pass the same way by faith in order to enter the way of salvation.

Verse 31: "Do we then make void the law through faith?" The apostle now answers an objection that has been brought ever since, by those who seek to obtain salvation by their good deeds and works. They say, "If we are saved by faith then we do not have to keep the law. We can live as we like as far as good works are concerned as we do not have to perform them in order to obtain salvation." By no means is this the case. We establish the law by obtaining salvation by faith, for that experience of regeneration that accompanies justification enables us by the new life of regeneration to keep the law. We love the law of God and seek to keep it because we love Him. We love the Christ who died for us, so much, that the very thought of committing sin is painful to us, for we know that it was sin that drove the nails that crucified Him. We abhor sin that required such a sacrifice for us. So we establish the law by keeping it in spirit. The law is established by God for He shows by the death of Christ that He holds the requirements of the law sacred and such as must be met. The same objection was brought against Jesus. They said He came to destroy the law and He said He came not to destroy but to fulfill it. He said one jot or tittle should "not pass away until all be fulfilled." No one so fully establishes the law as those who repent and turn away from sin and trust Jesus for salvation. "And

one of the chief glories of salvation is, that while it justifies the sinner, it brings a new set of influences from heaven, more tender and mighty than can be drawn from any other source, to produce obedience to the law of God.''

CHAPTER IV.

JUSTIFICATION BY FAITH PROVED BY THE OLD TESTAMENT

Vs. 1-25.

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the circumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him:

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

The doctrine of justification by faith is proved by the experience of Abraham. This is the foundation doctrine of salvation. It is of vital importance. The Reformation that awoke Europe from its long dark midnight, was the result of the revival caused by the recovery of the doctrine of justification by faith. Martin Luther based his teachings on justification by faith on the argument of St. Paul in this chapter. Paul, here proves that we are justified by faith and not by works. Paul based his argument, as we see in this chapter, on the experience of Abraham, who was not justified by keeping the law for he was justified by faith, before God gave the law. This was not a mere theory but an actual fact in the life of Abraham. So the doctrine of justification by faith, which is the distinguishing belief of the evangelical churches of today, is founded on the experience of Abraham. We commend this fact to those who seem to think the Old Testament is of minor ac-

count and that it does not have much to do with spiritual religion.

Paul here is showing the Jews, who were contending for salvation by keeping the law, that Abraham, the founder of the church, was justified by faith and not by his works.

Students of the doctrine of holiness, as taught in the Bible, will note with interest that Abraham had two crises of experience. He was justified when he "believed God and He counted it to him for righteousness" (Genesis 15: 6), and when at the age of ninety-nine, God told him to walk before Him and be perfect. (Gen. 17: 1). There were fifteen years between these two crises. They were the beginning of the theology of the Bible as to the two works of grace—justification and entire sanctification, or to put it in another way—justification is holiness begun, and entire sanctification is holiness completed. Adam Clarke says of Genesis 15: 6, "This I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies the doctrine of justification by faith which engrosses a considerable share of the epistles of St. Paul and, at the foundation of which, is the atonement made by the Son of God. And he believed in Jehovah and He counted it, the faith he put in Jehovah, to him for righteousness or justification; though there was no act or work in the case but that of the heart and mind. Hence, the doctrine of justification by faith, without any merit of works; for this case there could be none—no works of Abraham—that could merit the salvation of the whole human race. It was the promise of God which he credited, and in the blessedness of which he became a partaker through faith."

Verse 1: "As pertaining to the flesh." The apostle here represents a Jew objecting to the doctrine of salvation by faith, by saying, if Abraham was not justified by circumcision and the keeping of the law, what did it avail for him to be circumcised? In our day it is much the same as saying, if baptism and church membership and keeping the various ordinances and living a moral life will not save us what is the use of paying any attention to them? What good does it do? Is there any advantage in these things?

Verse 2: "He hath whereof to glory." The first step in Paul's answer is to show that if Abraham was justified by works, then he was under no obligation to God. He could glory in himself as his own savior and not in the grace of God. He could boast of himself and not glory in God at all. The man who could be justified by his own works would need no divine Savior. He would never be able to join in the song in heaven, praise to Jesus who shed His blood for his salvation.

Verse 3: "What saith the scripture?" This should be the inquiry of every sincere soul on the question of salvation. It is too serious a matter to rest on the opinion of men. If men would ask themselves on all questions, "What saith the scripture," they would be far better off and have better hopes for the future. Abraham was justified before God because he had such a strong, unwavering trust in the promises of God. "It was counted to him for righteousness." "It" was not an outward act, but faith, an exercise of the soul.

"Faith is always an act of the mind. It is not a created essence which is placed in the mind. It is not a substance created independently of the soul and placed within the soul by Almighty power. It is not a principle or the expression of a principle, for the expression of a principle of faith is as unmeaning as a principle of joy, or a principle of sorrow, or a principle of remorse. God promises, the man believes, and this is the whole of it. While the word **faith** is sometimes used to denote religious doctrine, or the system that is to be believed, yet, when it is used to denote that which is required of man, it always denotes an acting of the mind exercised in relation to some object or promise or threatening or declaration of some other being." (Barnes.)

Verse 4: "Not reckoned of grace but of debt." The apostle stops in his reference to Abraham to make a general observation that if a person works for wages he is entitled to them, for he earns them. Grace means unmerited favor, and if he purchases salvation by working for it he does not obtain it by faith. Jesus, in Luke 17: 7-10, says the same thing. He

says there that the man who bids his servant get his supper after a hard day's work does not thank him for doing so for he pays him wages and is under no obligation to him, for that reason. When wages are paid it means that the party who pays, thus discharges an obligation. The way to heaven has already been made free because Jesus paid the debt and we will have to accept it as a gift and not something that we merited. Men are still trying to merit heaven by their works of righteousness which God will not accept as atonement for their sin. On a Roman Catholic tombstone in Ireland, was this assertion, "By her good deeds she made heaven her debtor." That is what the man really attempts, who expects to merit salvation by his own works of righteousness. The first man born into this world brought to God the first fruits of the earth that he had tilled instead of coming in the way of blood atonement. It is much the same as if a criminal, guilty in the court, should bring a basket of fruit or a bouquet to the judge as atonement for broken law. All this is said on the supposition that man can offer good works that will satisfy justice, but none of our good works is an equivalent for justification or could possibly be worth it. "Our own righteousness is as filthy rags."

Verse 5: "But to him that worketh not." That is, who works not for his own justification, as the end and object of his working. It does not mean that the man who is saved by faith does not perform good works. His faith leads him, by the regenerating power of the Holy Spirit that accompanies justification, to perform good works as the result of his justification. Because of his new life they become natural. Good works will not save us but if we are saved it will be our nature to perform good works. "Him that justifieth the ungodly." It is ungodly sinners that God justifies. It is not people that are righteous in themselves. If any man considers himself righteous, God cannot justify him. It is sinners, those who feel themselves sinners, that God justifies. He does not justify them because they are righteous but because of the righteousness of Jesus, their offering for sin, who satisfied justice. He justifies them that He may make them right.

eous by "The washing of regeneration and the renewing of the Holy Ghost." (Titus 3: 5).

Verse 6: "Even as David." He here, by another reference, shows that justification by some other method than works was taught in the Old Testament. It was surprising that the Jews, who knew and valued the Old Testament so highly did not see this truth there. David so understood it. Paul gives the meaning of the passage in Psalms 32: 2 before he quotes the verse. He says David meant to teach blessedness of the man to whom God imputeth righteousness. David had stated the matter negatively, thus, "Blessed is the man to whom the Lord imputeth not iniquity." If God did not impute iniquity, this is the same as saying that He did impute righteousness. To impute is to reckon that it is so. It does not mean that the man is actually righteous in himself but God so considers him, and so considers him because of the righteousness of Jesus, without any good works, as the condition of obtaining justification. It means that a man is pardoned without any good works as the ground of that pardon. His belief and trust, in what God had said, was imputed to David for righteousness.

Verse 7: "Blessed are they whose iniquities are forgiven." Calvin says, "By these words we are taught that justification with Paul is nothing else but pardon of sin." We think it means more. Justification with Paul seems to mean more than pardon. It means pardon that has been granted in harmony with justice. The executive of a state or nation may forgive and do it without regard to the claims of justice, but God does not so pardon, because justice has been satisfied, by the "propitiation" of Jesus according to chapter 3: 25. "Whose sins are covered." God covers the sins of those who are forgiven. How expressive! In one place He says He casts them behind His back. In another place it says, "As far as the East is from the West so far hath He removed our transgressions from us." This means, that when God forgives He blots out the remembrance of our sins. He will never bring up against us our sins that have been forgiven.

Verse 8: "Blessed is the man to whom the Lord will not

impute iniquity.' This is one of the Old Testament Beatitudes, written by David in Psalm 32. Paul, we must remember, is not talking now of sanctification, but justification. He does not, therefore, quote David any further in the Psalm. A reference to Psalm 32: 2 will show that Paul left off very abruptly. David in that Psalm continues thus, "And in whose spirit there is no guile." To be free from guile is to have a pure heart. The experience of a pure heart does not take place at the time we are justified, but later. It is very significant where David stops in Psalms 32. So as Paul is talking here, not of sanctification but justification, he stops very properly and does not mention it. If he had, we might suppose they took place at the same time.

Verse 9: "Cometh this blessedness upon the circumcision." The apostle has now proved that Abraham was justified by faith. But it might be supposed by the Jews that it came to Abraham even by faith after he was circumcised and hence, it might be after all, one of the blessings that were given only to those who were circumcised. So the Jews could yet have ground to glory in their circumcision as being necessary, even if no one believed. So Paul here shows that Abraham believed and was justified before he was circumcised. This would mean, therefore, that if Abraham was justified by believing God before he was circumcised, then the Gentiles could be justified by faith without being circumcised. It would, therefore, be proved even by their own Scriptures that the Gentiles could be justified without being circumcised. Circumcision was a sign of church membership just as baptism is, today, although neither are saving ordinances. The modern successors to the Jews are those who think water baptism, which is only a sign, is a saving ordinance.

"We all say." That is, we all agree that Abraham was justified by faith. The apostle calls justification "this blessedness" for it is a blessed state when our sins are forgiven.

Verse 10: "How was it reckoned?" This is apparently a repetition of verse 9 for the sake of emphasizing the fact that Abraham was not saved because his faith had value given it, because he was already circumcised and, therefore, circumcision

gave value to his faith. God did not look upon his circumcision as giving any more value to his faith than it would if he had not been circumcised. There was no opportunity given to say that his faith had any more value because he had been circumcised. The faith of a circumcised Jew had no more value than the faith of an uncircumcised Gentile.

Verse 11: "And he received the sign of circumcision; a seal of righteousness of the faith." Paul here gives the object of circumcision. It was at the same time both a sign and a seal. It was a sign or token of the covenant between God and Abraham. It was, also, a seal of the fact that God had made important promises to him. A seal is a mark placed upon documents by wax or other substances to show the world that the document was authorized and binding.

"That He might be the father of all them that believe." Abraham was the spiritual ancestor of believers. He was the first believer whom God took into special privilege before the world because of his faith. When the Jews called Abraham, father, they meant only their physical ancestor. "Though they be not circumcised." So the argument brings us to this point, that those who really believe are the real children of Abraham, though they be uncircumcised, and thus it is proved beyond all successful contradiction that the Gentiles, as well as Jews, are justified when they exercise faith in Jesus.

Verse 13: "Heir of the world." This seems to mean that Abraham's spiritual descendants would possess the earth. This is in harmony with the promise of Jesus, "Blessed are the meek for they shall inherit the earth." Some refer this idea to the Jews who shall inherit the earth in the fullness of time, but even with that interpretation it will be those Jews who have a living faith in God.

Verse 14: "Faith is made void." This is another instance of Paul's reasoning. He proves his point by showing that unless justification comes by faith, then faith is useless and the promise of God becomes of none effect. There would be no use for faith in all the scheme of salvation. The idea of a promise is to awaken faith and if there is no faith, the promise is useless. If men are justified by the law of

Moses then they get nothing from the promise made through Abraham. If they were justified by keeping the law, then they had no part in the promise made to Abraham. If baptism and the ordinances of religion and mortality will justify, then there is no need either of the atonement of Jesus or of faith in that atonement. There can be no hope in such a kind of salvation thus obtained.

Verse 15: "Because the law worketh wrath." The writer shows here that law brings punishment if it is not obeyed and the more laws there are, the more men are in danger of not keeping them, and hence the more liable to punishment, and as man in his natural state cannot keep the law it means that to try to be saved by the law is impossible. The heathen had less laws than the Jews. The heathen had the laws of nature and the Jews had not only the laws of nature to keep but also the written law of God. The Jews who had so many laws stood in less hope of being justified than the heathen, who had fewer laws. The heathen stood in less danger of severe punishment than the Jews who had many laws. "For where there is no law there is no transgression." No man is guilty of breaking law of which he has not heard, if he had no opportunity of knowing the law. This is the reason that God does not hold us guilty of our many mistakes, for sin is the transgression of known law. It is the spirit of disobedience that constitutes sin.

Verse 16: "Therefore." For these reasons the apostle arrives at the conclusion that justification "is of faith." This is irrefutable reasoning from the Jewish Scriptures themselves, that the Jews claimed to believe. Salvation is through the mercy of God and not by works. Mercy means undeserved favor.

"To the end the promise might be sure." It might be sure to "all the seed"—every one. All people who really believe are assured of salvation, since they are the spiritual seed of Abraham. If it had depended on keeping the outward law, many would have been cut off as outcasts. But now even those who have not heard of the law can be saved by faith. According to that, believing Gentiles, who had never heard of

Abraham, could be saved by faith and become the spiritual seed of Abraham. "The father of us all." He means that Abraham is the spiritual father of those who follow his example and believe God.

Verse 17: "As it is written." He here verifies his statement, that Abraham is the father of all the faithful, by scripture, quoting Gen. 17: 5. "I have made thee." In the mind of God who sees things in the light of eternity and with whom all time is present time, his determination to make Abraham the father of all the faithful is as if it had already been accomplished, for He had determined it. God speaks of it as already done, because it would surely take place. The things that God promises are so sure to be fulfilled, that He speaks of them as if already existing.

Verse 18: "Who against hope believed in hope." This paradox may be understood thus: Who, against all human hope, dared hope in the promise made to him by God. It was a divine hope. It enabled him to hope that he would be the father of many nations after the time of life when men naturally have no hope of offspring. The God who gives life, who creates life where there was no life and who gives life to those who are dead, was able to raise up seed to Abraham, and so sure is God of doing what He says, that He speaks of it as already accomplished, saying, "I have made thee a father of many nations, so shall thy seed be." God took Abraham in the night (See Gen. 15: 5), out under the stars and told him that his seed should be as the stars of heaven in number. From a human standpoint this seemed impossible, but God said it, and Abraham believed God.

Verse 19: "Being not weak in faith." By this we see that there are degrees of faith. Some are strong in faith and some are weak. The apostle discusses Abraham's faith in Heb. 11: 8-10 and Sara's faith in Heb. 11: 11. It will be noticed in reading the eleventh chapter of Hebrews that Abraham had two tests of his faith—one in bringing Isaac into the world and the other in obeying God and being about to sacrifice him (Heb. 11: 17-19), and thus, from a human standpoint destroying the hope of his seed being as the sand of the sea and the stars

of heaven in number. Faith looks at the power of God and not at natural causes and secondary laws.

Verse 20: "He staggered not." Some people have a weak faith that causes them to stagger as they walk by faith or try to. But strong faith never staggers. Who ever, in the history of the world, had greater difficulties to surmount by faith than did Abraham, in this matter of offspring? Abraham, like every man of strong faith honored God. Faith honors Him and unbelief dishonors Him. A man of strong faith honors God before the world by showing that he has confidence in God, so we learn that faith was prior in time, to all churches and all ritualism and all theologies of men. Faith is confidence in what God says.

Verse 21: "And being fully persuaded . . . he was able to perform." Here is another definition of strong faith. It is full persuasion that God will do what He has promised to do. It does not depend on feeling or ecstacy or emotion, but on our confidence that what God has promised He will perform. Every one of us in some respects, has to meet the same test, not as natural impossibilities, like those of Abraham, but in spiritual things. It requires firm faith in God, like Abraham, to believe that God will and does sanctify the soul when the conditions have been met.

Verse 22: "And therefore it was imputed to him for righteousness." This is a repetition of the sentiment of verses 3 and 5, in which are discussed the nature of imputation. (See our notes on those verses.)

Verse 23: "Now it was not written for his sake alone." It was not written just to show how Abraham was justified, in order to encourage him. Paul shows here, that he not only believed in the inspiration of the Old Testament, but also, that the saints of the Old Testament are our example and from them we may learn spiritual lessons. They acted out the spiritual principles of the New Testament. Abraham was the first church member. He was a typical man. He went ahead in the column of those who should follow as his spiritual children. He was the great file leader of the army of faith.

Verse 24: "But for us also." We learn that the Old

Testament was as truly written for the instruction and encouragement of the saints as the New Testament. Paul says the same thing in chapter 15: 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." So we learn that the Old Testament saints acted out spiritual things and also that the Old Testament taught spiritual lessons for the help and encouragement of the saints under the New Testament. "There is no federal headship in Abraham. We are not inheritors of the promise by reason of Abraham's faith. This truth is not important now, for no Christian sect entertains such an error; but in Paul's time the Jews largely believed they were the children of God because the natural children of Abraham." (Abbott). To sum up the whole argument, Abraham believed God in all the truth and promises that God made to him, and his faith was imputed to him for righteousness. That is, God accepted his faith for the righteousness which he did not have in himself, and God counted him as righteous and as obtaining acquittal from his guilt as a sinner (treating him as if he had never sinned) because of his faith and obedience to God. We have greater promises than Abraham had, even justification, because of the atonement of Jesus and we are also treated as Abraham. Our faith is imputed to us for righteousness (God treating us as if we had never sinned) because of the sake of the righteous offering of Jesus. We are thus, justified by our faith.

Verse 25: "Who was delivered for our offences." Jesus atoned for our sins on the cross. "And was raised again for our justification." The resurrection was just as necessary for our justification as the atonement. One supplements the other. If Jesus had not died there had been no atonement. If He had not arisen we would not have been justified, for the resurrection is the sealing miracle and proof that His plan of salvation is divine and, hence, sure. Had he not arisen from the dead, then it could not be proved that His death was sacrificial, and the whole scheme of redemption would have been but as "a cunningly devised fable." His resurrection proved that God, the Father, approved of His sacrifice. "The

fact that He was raised becomes the ground of the hope that all that love Him shall be raised also. This is one of the most efficient motives for seeking to be justified and saved. There is no higher motive that can be presented to induce men to seek salvation. More than this, there is no satisfactory proof that men can be thus raised, except by the resurrection of Jesus Christ. In that resurrection we have a pledge that all His people will rise. If we have justification before God and consequently regeneration, that always accompanies it, we have in us the proof of the resurrection of Jesus and consequently, the proof of the divine origin of our religion." "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8: 11).

Thus ends one of the most important chapters in the whole Bible. The great religious revival called the Reformation, which recovered to the world the doctrine of justification, had its foundation on this argument of St. Paul. Basing his argument for justification on this chapter, Martin Luther de-fied the papacy and built Protestantism. Justification makes regeneration a possibility, which is initial holiness or holiness begun.

CHAPTER V

FULL SALVATION FROM SIN, A NATURAL SEQUENCE OF JUSTIFICATION

Full salvation and its results in forming our character. Vs. 1-11. Christ brings life and holiness just as Adam brought death and sin. Vs. 12-21.

In Chapter One, verses sixteen and seventeen contain the key to the epistle to the Romans. The key is this: The wrath of God has been revealed from heaven against all unrighteousness. The gospel is the remedy that God has provided to save those who believe upon Jesus, for in the gospel the righteousness of God is revealed. With this in view, let us see how the reasoning of Chapters one, two, three and four apply to the statement of verses sixteen and seventeen. We learn in Chapter One, that the heathen world was exceedingly corrupt and abundantly wicked. In Chapter two we see that the Jews, who condemned the Gentiles for their wickedness, and pronounced it abominable, were themselves, also depraved. In other words, we learn that the whole world, Jew and Gentile, are depraved and need the gospel that will restore them to holiness. In Chapter Three we learn that man cannot save himself by the deeds even of the Law that was given by God, and if the Jews could not be saved by the deeds of the Law, no more can the Gentile; and its concomitant holiness and justification, which really is the first degree in holiness, can come only through the atoning sacrifice of Jesus. In Chapter Four we see that the Jews who objected to justification by faith seemed to have overlooked the fact that this was the experience of their father Abraham, in the Old Testament, before the law was

given; when Abraham was uncircumcised he was justified, and if Abraham was justified when he was uncircumcised, by faith, then Gentiles, who had not been circumcised could also be justified by faith, as Abraham was, when he was uncircumcised.

Paul also shows that David, the great king of Israel, was justified by faith after he had committed his great transgression. We now come to a further step in the reasoning of the Apostle.

FULL SALVATION AND ITS RESULTS IN FORMING OUR CHARACTER. Vs. 1-11.

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

In verses one and two, we have the two works of grace outlined, justification and entire sanctification.

Verse 1: "Therefore." This means that we have arrived after the discussion of the previous chapters, at the result—justification by faith. "Being justified." The term justification means not only pardon, but it also means pardon in harmony with and without violating justice. An executive

may pardon criminals because he chooses so to do, without any respect to the law they have broken and its just penalty. But God pardons us because Jesus, by his atonement, has satisfied justice. He imputed righteousness to us by the atonement of Jesus and holds us as far as punishment is concerned, just as if we had never sinned. "By faith." The previous chapters, 3 and 4, prove that God justifies those who trust in the merits of Jesus Christ. "Peace with God." Before this justification, we were all enemies of God. We had transgressed his commandments and broken his law. Even when we saw we ought to repent, we kept on sinning against Him and thus made Him our enemy. Verse 10 shows this. "For if, when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by his life." In Col. 1: 21, we find the same thought expressed thus, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." "The carnal mind is enmity against God." (Rom. 8: 7). Every unsaved man has with him, unrestrained, except by civil authority and the current opinions of society, the principle of enmity against God, which leads him to disobey the authority of God. But when he repents towards God and exercises faith in our Lord Jesus Christ, pardon is given him. The warfare is over, peace is proclaimed and he has "peace with God through our Lord Jesus Christ," because of the atonement of Jesus. This peace comes because he no longer has any contention against the will of God. His conscience no longer takes sides against Him. The war is over, peace has been proclaimed. The rebel has surrendered and now he feels peace in his soul.

Verse 2: "By whom also." This refers to something besides justification for "also" means something else and more. Just as we are justified by faith through Jesus Christ, so, also do we enter into another state or condition by faith in His atoning sacrifice. This is "the grace wherein we stand." This may be called the Standing Grace. Justification is something done for us. It is the judicial act of pardon. But this mentioned in verse 2, we "also" enter and it is some-

thing done in us. We get access into the grace that enables us to stand. This is that grace which enables us to keep from falling. Thousands obtain the blessing of justification who fail to stand. Inbred sin, that corruption of heart on which chapters one and two treat, is too much for the soul, who is not going on and seeking the standing grace whereby the Old Man spoken of in Romans 6: 6 is destroyed. This is entire sanctification. The great safeguard against backsliding, is entire sanctification. Full salvation is putting on "the whole armor of God that ye may be able to stand in the evil day, and having done all to stand." (Eph. 6: 13). When we remember that great numbers fail to retain the justified relation with God, we see how important that the standing grace be also provided. God sanctifies Christians in order to make it easier to retain justification. This will be seen by comparing Hebrews 12: 14, where the writer exhorts to holiness, adding as the reason, in verse 15, "Looking diligently lest any man fall from grace," or "fail of the grace of God." And again in Hebrews 3:12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Here it will be noticed that it is the evil heart of unbelief that leads to departure from God. Few people maintain a steady, unbroken course after their justification. To those who think our interpretation is simply "the interpretation of a school of theology," we quote from some who are not and do not advocate the Wesleyan doctrine of holiness as completed in this life by two works of grace—justification and entire sanctification—and yet, in spite of their theology, see two experiences or states of salvation in these two verses. We quote from an old divine of the last century on this passage. "A cordial reception of the two great truths of Christianity, justification through faith, and sovereign indwelling influences of the Holy Spirit, brings with it a settled and affectionate sense of security or peace and joy in believing, which becomes the spring of holy tempers and virtuous conduct." It will be noticed that when Paul had established a church, he was very particular, always, to go to them soon to establish them in the faith. (See notes on Chapter 1: 11, also see Acts 13: 43, and 14: 21-22). Also

note the action of the church when the great revival took place at Samaria, in sending Peter and John that the converts might receive the Holy Spirit; also see the action of the church in sending Barnabas to Antioch and his exhortation to the converts to stick close to God in entire consecration; also notice Paul's asking and urging the converts of John the Baptist to receive the Holy Ghost. So Paul says, "Through whom **also** we have access by faith into this grace wherein we stand." It will be noticed that Paul says in verse 5, that all these gracious experiences of salvation in the soul—peace, joy, hope, glorying in tribulation, and experience—are the results coming from the Holy Ghost shed abroad in the heart and that this church, and also Paul, had received it. He puts himself in the **same** class with them, by saying in this particular, "We." The Holy Spirit had been shed abroad in their hearts and we know that when the Holy Spirit was shed abroad in the hearts of the church at Pentecost, it purified their hearts by faith. So then, he states that the church had been sanctified. (See Acts 15: 9). Paul gives the reason for these gracious experiences of verse 1-5. It was because the Holy Ghost was shed abroad in the hearts of these primitive Christians, in His purifying influence. In commenting upon verse 11, another last century divine, Robert Walker says, "The powerful influence of the life of Christ upon everything that belongs to complete salvation, is also manifest in the justification of believers, which purchased by the death of Christ, is rendered sure and permanent by His restored life. The life of Christ is no less available to insure the sanctification of all who believe on Him. For this end did He enter the heavenly sanctuary, that from hence forth He might send forth His conquering Spirit to cleanse and purify the hearts of those whom He had washed in His blood, that as no guilt might be left to provoke the justice of God, so neither should there be any defilement to offend His holiness." This is the same Paul who asked the twelve disciples of John "Have ye received the Holy Ghost since ye believed?" (Acts 19: 2). This is the first time that Paul mentions the Holy Ghost in this epistle. We notice that justification and entire sanctification.

“this grace wherein ye stand” are both received by **faith**. Justification saves from hell and entire sanctification saves us from sin. The soul needs both kind of salvation. Sin separates us from God and also wrecks the soul. It is a greater salvation than simply justifying and thus saving us from punishment. It saves the soul from sin. It would be of little avail for God to justify us unless He also cleansed us from sin or took it away from our nature. Justification brings us into harmony with the justice of God and entire sanctification brings us into harmony with His holiness. One is as necessary as the other.

Full salvation is complete in two epochs or degrees, justification and entire sanctification, and after that we have a life time to develop and build character. So we find some of the experiences of the soul after salvation has been completed, mentioned as we go along, in verses 2-5. Peace is the fruit of justification. Paul calls it the fruit of the Spirit (Galatians 5: 22.) This is the normal experience of the justified soul. It comes from regeneration which takes place at the same time as justification.

“Rejoice in hope of the glory of God.” Joy is also the fruit of the Spirit (Galatians 5: 22). How could there be anything less than joy when the load of condemnation for sin is removed and the Spirit witnesses with our spirit that we are the children of God (Chapter 8: 16). A joyless religion is a religion without the new birth, and the evidence that we belong to the family of God. “In hope of the glory of God.” Hope is composed of two elements, desire and expectation. Without either of these we do not have a Christian’s hope. The hope of the Christian is the hope of sharing the future glory of God in heaven. He desires it and he expects it, also. The joy he has now is a foretaste of the unlimited joy of heaven. John says, “Now are we the sons of God and it doth not yet appear what we shall be.” (I John 3: 2). If we have joy now, we have hope of the greater joy, and have proved by our present joy that there will be more of the same kind in heaven. We have already sampled heaven. We have proved what the early Christians have put into song:

"And if our fellowship below,
In Jesus be so sweet;
What heights of rapture shall we know
When round His throne we meet."

Verse 3: "And not only so." There is even an experience added to that of joy. We not only rejoice in hope of the glory of God in the future but we also "glory in tribulation." It takes the standing grace "to glory in tribulation." It is considered a great experience if we endure tribulation, but there is a degree beyond that. It is to be able to glory in it. Paul professed to have arrived at that stage of divine blessing. He says, "We glory in tribulation." He says the same in II Cor. 12: 10-11. The secret of this is in verse 5, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This is indeed a mark of the entirely sanctified life, to rejoice in tribulation. This is indeed the proof of "the standing grace." The word Tribulation is from the Latin "Tribulum," the great beam or sledge that an ox dragged over the grain to thresh it out. It means to press upon. The real test of our religion is not ecstasy, but the amount of pressure that we can stand. Here is where character building begins after we are fully saved. We must be tested. It is a mark of high spiritual attainment and obtainment when we have victory in tribulation and even rejoice. It is a joy not produced by any earthly agency and hence there is nothing in this world that can take it away. Jesus said, "Your joy no man taketh from you." (John 16: 22).

"Knowing." Paul knew it. He had proved it for, as we read his life, we find that he had more tribulation than usually falls to the lot of man. He wrote these lines at the end, or near the end, of life and could testify by experience that tribulation worketh patience. Patience is not directly the fruitage of the Spirit mentioned in Galatians 5: 22-23. We have to produce this ourselves with divine grace, as a condition. It is the joint product of our own effort and the help of the Spirit.

It takes tribulation to develop patience. There is no other way but to have the things that are hard come to our lives to make us cling close to God and endure and develop patience. All grace that we obtain has to be tested. Faith has to be tested by things that seem impossible, and patience has to be developed by things seemingly too difficult. It takes the storm to root the trees deep down into the soil. We are told to "let patience have her perfect work." God perfects our love and faith but He tells us to let patience perfect herself. But it cannot unless we give it hearty cooperation.

Verse 4: "And patience, experience." The word experience means more in the Greek than we usually give it. It means to prove by trial. The figure is of testing minerals by extreme tests that prove their worth. When a man has tested minerals he knows their value. When we have tested our religion and have found it brings rejoicing in tribulation and patience, we know that it is of God, for it keeps us. Ecstasy and emotion may possibly be something that we have imagined or blessed ourselves with, and it may be but false fire. But patience and victory in trial is the proof of the genuineness of our religion. St. Peter says something similar, "The trial of your faith, being more precious than that of gold that perisheth though it be tried in the fire might be found unto praise and honor and glory at the appearing of Jesus Christ." (I Peter 1: 7).

"And experience, hope." This proving to ourselves that we have full salvation will brighten and strengthen our hope of the future glory. God so saves us now, that we are thus convinced of the divinity of our religion and that He will fulfill all His promises to us of future, eternal glory.

Verse 5: "And hope maketh not ashamed." Such a hope as we have through Christ will never disappoint us. When we get to the judgment of the great day we shall not be disappointed. How different from the hopes of worldlings. They have great hopes and when the object hoped for is realized, they are not satisfied. Their hopes have not been realized in giving them the joy that they expected. But we shall certainly obtain what we expected.

"Because the love of God is shed abroad in our hearts by the Holy Ghost." The reason that hope makes "not ashamed" is here given. It is "because the love of God is shed abroad in our hearts by the Holy Ghost." This is the experience of entire sanctification. Hope is not the fruit of the Spirit mentioned in Gal. 5: 22, but is caused by the shedding abroad of the Holy Spirit in the heart. The phrases, "shed abroad" and "poured out," mean the same. In Acts 10: 45, Peter says the Holy Spirit was "poured out" upon the Gentiles at the house of Cornelius. It was at this time that their hearts were purified by faith. (Acts 15: 9). The Holy Spirit is never poured out upon unbelievers. Such an experience keeps the hope of the entirely sanctified Christian bright. "Which is given or imparted to us. The Holy Spirit is thus represented as dwelling in the hearts of believers, I Cor. 6: 19; 3: 16; II Cor. 6: 16. In all these places it is meant that Christians are under His sanctifying influence." (Barnes) "Which is given unto us." It will be seen by this that the Holy Spirit is a gift to the believer. This is in harmony with what Jesus said, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke 11: 13). The Holy Spirit is a gift to believers.

Verse 6: "For when we were yet without strength." He now gives the reason for all that we get of salvation as mentioned in the preceding verses, justification, the establishing grace, rejoicing in tribulation, patience, experience, hope, and the love of God shed abroad in us. How is it possible for such weak and sinful creatures as we are, to have such a glorious experience? It is because Christ died for us. These experiences are made possible by the atonement of Jesus. This is the basis of Christian character and experience. The atonement of Jesus Christ makes possible the shedding abroad in the heart, of The Holy Spirit. Without the atonement it could not have been. As the atonement of Jesus made possible the shedding abroad of the Holy Spirit in His sanctifying power, so the sanctifying work of the Holy Ghost makes the atonement vital, practical and invincible in carrying on the work of the atonement and making it successful. They are both mutually

dependent for efficiency, upon each other. We were without strength, we could not save ourselves, we lacked moral strength to do the will of God and walk in the way of His commandments.

“In due time.” Christ came when He was due. At the time when the world needed Him. When all systems of religion were a failure and the world was about to die of its own moral corruption. When all schemes of philosophy and human effort had failed. The world was tottering on the brink of ruin. God always comes at the right time when affairs are at a crisis. Jesus came just when it was prophesied that He would come; when the seventy weeks prophesied by Daniel had expired. (Daniel 9: 24). Paul says in Galatians 4. 4, “But when the fullness of time was come, God sent forth His son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of children.” One of the most convincing proofs of the supernatural origin of our religion is in the fact that Jesus came just on time. “For the ungodly.” To be ungodly is to be without any god. The world was ungodly, that is, “without strength,” as is said in the previous part of this verse. Men who have no interest or love for God have no power to keep His commandments. Jesus gave Himself as a sacrifice to suffer in the place of godless men to bring them back to God.

Verse 7: “For scarcely for a righteous man will one die.” Scarcely, that is, rarely. It is something out of the usual order for anyone to be willing to die for a righteous man. “Yet, peradventure for a good man some would even dare to die.” A righteous man is one who is just and honest. But a good man is one who is more than that, he is one who is full of kindness and love and good deeds to mankind. He is not merely one who is coldly just, but he abounds in good deeds and kindness to others. There might be found some who would die for such a man. There have been a few such instances in history where men have so loved others for their excellence that they were willing to die for them. But these cases have been very rare. But Paul shows here that Jesus Christ went far beyond that and actually died for His enemies. By

these contrasts Paul shows the great love and sacrifice of Jesus in dying for His enemies. Jesus, Himself, said the same thing in these words, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 13).

Verse 8: "But God commendeth His love to us." This is present tense. God not only commended His love to us in the past, when he gave Jesus to die for us, but He is still showing His love to us by keeping before us in the Scriptures, His amazing love to die for us when as sinners we were enemies. This is the center of the Gospel scheme, the love of God for sinners, "God so loved the world," the world full of rebels and enemies, "that He gave" the best He had, His son to redeem us.

Verse 9: "Much more." This remarkable phrase, "Much more," is found five times in this chapter. (See verses 9, 10, 15, 17, 20). It is the conclusion of Paul's argument by contrast. The argument is, that if God would do so much for us when we were enemies to Him, He will do no less but even more for us, now that we are His friends. It is as if a sovereign had granted amnesty to rebels and now they having accepted the offer and become reconciled to Him, he even goes farther and loads them with favors. If He took so much pains to reach us when we were rebels, He will now, that we have become His personal property, see to it that we are saved from sin as well as from hell—the wrath to come. God will surely do more for His friends than He would for His enemies, for He can consistently do more for them.

Verse 10: "We shall be saved by His life." This and the previous verse show the reason that we not only have the justification referred to in verse 1 but also the other benefits mentioned in verses 1-5—peace, joy, hope and sanctification. God might have simply justified us and let us alone, but He has given us the new nature and the sanctifying work of the Holy Spirit. The reconciliation made between us and God by our faith in the sacrifice of Jesus has brought us the sanctifying influences of the Holy Spirit. Justification is the forerunner and the foundation for sanctification. "We shall be saved by His life." We are pardoned through His sacrificial

death and saved by the life of Jesus. If Jesus had power in His humiliation and death to save us from punishment, much more, now that He is alive and in heaven pleading for us, will He be able to bring us home to heaven with a final salvation. We have a present salvation and there is also a final salvation and we have a living Christ who dwells in our hearts (Eph. 3:17; Col. 1:27), and is in heaven also to intercede for us and pray us home to heaven. If while dying He could save us from punishment, He now lives and is as able to save us from all sin and keep us ready for heaven. This is a "much more" indeed. "The powerful influence of the life of Christ upon everything that belongs to complete salvation is manifest in the **justification** of believers, which purchased by the death of Christ is rendered sure and permanent by His restored life. The life of Christ is no less available to insure the **sanctification** of all who believe on Him. For this end did He enter into the heavenly sanctuary, that from thence He might send forth His conquering Spirit to cleanse and purify the hearts of those whom He had washed with His own blood, that as no guilt might be left to provoke the justice of God, so neither should there be any defilement to offend His holiness." (From Sermons by Robert Walker, D. D.).

Verse 11: "We also joy in God." The word **also** refers us back to the benefits that have already come to us through **justification** which is the foundation of all our spiritual blessings. (Verse 1). Let us for a moment note what they are: peace (verse 1), "the grace wherein we stand" (verse 2), "glorying in tribulation" (verse 3), "patience" (verse 3), "experience" of proving that our salvation is real, by test (verse 4), "hope" (verse 4), "The love of God is shed abroad in our hearts" (verse 5), "The Holy Ghost given unto us" (verse 5). Paul, with this last glorious gift stops to tell us in verses 6-10, that all these blessings come through the **atonement** of Jesus Christ, and now in verse 11 he gives one more blessing that comes through the **atonement**. It is "joy in God through Jesus Christ." In verse three he says we have joy in tribulation, and this could not be otherwise to those who have peace with God. The knowledge of such peace is great comfort in

tribulation. Now he adds that we also have joy in God as well as joy in tribulation. We have a God so great and loving we joy in Him as we meditate on His character and love to us and the wonderful character and example of Jesus Christ. Heathen never have any special delight in their gods but view them as monsters to be appeased. The sinner never joys in God. He fears Him and His justice. He is opposed to God and finds no pleasure in thinking of Him. Not so to those who have been fully saved. They find pleasure in God; in knowing that all His perfections are enlisted in their behalf as far as they need them. Paul was always rejoicing in the Lord. He exhorts the Philippians twice to "rejoice in the Lord." (Phil. 3: 1; 4: 4). We also find that this was the exhortation of the Psalmist and the prophets of the Old Testamnet. (Psa. 33: 1; 97: 12; Isa. 41: 16; 61: 10; Joel 2: 3; Hab. 3: 18; Zech. 10: 7). But all our rejoicing in the Lord comes because of the atonement of Jesus Christ, the Mediator between God and man. No man can truly rejoice in the Lord except He whose name is written in heaven because of his acceptance of Jesus Christ as his Savior.

"By whom we have received the atonement." The Old English word, "atonement" meant the at-one-ment. It means that two parties who had been at enmity had become reconciled. Applied to theology, it means that God and man have become reconciled by the sacrificial death of Jesus Christ. It is so used in theology. But that is not the exact meaning here. The marginal reading is the correct one. There it is translated "reconciliation." This is the only place the Greek word is used in the New Testament. It means more than the atonement as a historical fact. It means that the reconciliation between God and man has become ours, especially and experimentally. It is voiced by Wesley, thus:

"My God is reconciled
His pardoning voice I hear,
He owns me for His child
I can no longer fear.
With confidence I now draw nigh
And Father, Abba, Father cry."

CHRIST BRINGS LIFE AND HOLINESS JUST AS ADAM BROUGHT SIN AND DEATH. Vs. 12-21.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In order more fully to understand the rest of the chapter it will be well to note what the apostle has shown in the preceding verses. He has shown the gracious and blessed results of justification by faith. They are Peace (verse 1), Joy at the prospect of future glorification, the establishing blessing also received by faith (verse 2). Patience, Experience and Hope (verses 3-4), and all these blessings spring from the atonement of Jesus Christ (Verses 6-8). Now lest the Jews might think that these blessings were given only to the Jews, he wishes to show that they are the privilege of all mankind, both Jew and Gentile. This salvation is not for a few called the elect, but for all who will accept the conditions. This passage from verse 12 to the end of the chapter, has been con-

sidered the most difficult to interpret in the whole Bible, we suppose for the reason that commentators have undertaken to harmonize it with their peculiar theological systems. Barnes, the Commentator, says truly, "The whole general bearing is not difficult and probably the whole passage would have been found far less difficult if it had not been attached to a philosophical theory on the subject of man's sin, and if a strenuous and indefatigable effort had not been made to prove that it teaches, what it was never designed to teach."

Verse 12: "Wherefore." The writer now continues to show the blessings that flow from the atonement of Jesus. He has already shown that joy, peace, hope, and the shedding abroad of the Holy Spirit come from the atonement. He now continues to show that universal salvation has been provided also, by the atonement of Jesus. It was not for Jews alone, but for all men. He shows that sin and death came by one man—Adam, and it was by one man, Jesus Christ, the second Adam, that justification and entire sanctification were made possible to all men. Death by one and life by one; sin by one and salvation from sin by one. One person had a great influence in making men sinners and another person had a great influence in making man righteous.

Verse 13: In order to understand more clearly verses 13 to 18 we should notice that they are in parentheses. The passage beginning with verse 12, should be read right on, omitting verses 13-17 to the end of the chapter. By remembering that these are in parentheses, we shall the easier grasp the meaning of the apostle. When we have thus read, we are in better position to come back to the consideration of the parentheses of verses 13-17. He shows that sin was in the world during three epochs: First, in Adam's experience. He sinned and brought thereby death upon the race. (Verse 12). Second epoch: From Adam to the giving of the law. (Verse 13). This was the Patriarchal age, before the law was given, and God did not hold people amenable to the law given by Moses, because it had not been given at that time. "Sin is not imputed of nature and without the revealed law as given later by Moses, where there is no law." Men lived, mostly, under the light

The third epoch was when and since the law was given through Moses. (Verse 20). During the first epoch, death passed upon all men. All men were separated from God. This is the real death that Adam and his posterity suffered. Physical death was but one of the indirect results of Adam's sin. The word of God speaks of death as separation from God. When Adam sinned he lost spiritual life. His posterity were without spiritual life. Their condition was not penal. It was not a punishment but a consequence—the result of their ancestor's sin. Just as today children suffer as the result of the transgressions of their parents. They suffer, not as those punished, for they are not guilty but they suffer as the result of the sins of their parents.

Verse 14: "Nevertheless death reigned from Adam to Moses." Death reigned during this second epoch, when men were living by the light of nature without any open revelation. Death was not imputed to men in those days for not keeping the law of Moses, but for not keeping the law that God had written on their consciences. God had given them conscience and also revealed something of His personality in nature. They were sinners and God had to punish them by the Flood. But they did not sin against the Law of Moses for that had not yet been given.

"After the similitude of Adam's transgression." The sinners before the Flood did not sin after the similitude of Adam's transgression. They did not sin in a similar manner to the sin of Adam. He had a fixed, known law given him. The sinners before the flood did not. All the law they had was the law of God found in nature and their own constitution. God warned them through the preaching of Noah but we are not informed as to just what Noah preached to them although we are told that he was "a preacher of righteousness." (II Peter 2: 5). We suppose Noah told them what right living was and they did not heed his admonitions. So God sent the Flood. "The figure of Him that was to come." Paul also uses the figure of illustration of Adam and Christ by contrast in I Cor. 1: 15-22 thus, "For as in Adam all die, so in Christ shall all be made alive." Also in I Cor. 15: 45, "The first man

Adam was made a living soul; the last Adam was made a quickening spirit." He uses Christ and Adam by contrast at the head of two different races. The first Adam was the ancestor or federal head of sinners, the last, or second Adam, is the head of a spiritual race of which all believers are members. "It does not mean that Adam was constituted or appointed as a type of Christ, which would convey no intelligible idea; but that a resemblance may be traced between the effects of Adam's conduct upon his descendants and the work of Christ upon and for His true followers. It does not mean that the person of Adam was typical of Christ but that between the results of his conduct and the work of Christ there may be instituted a comparison; there may be traced some resemblance. What it is, is stated in the following verses. It is mainly by way of contrast that the comparison may be instituted." (Barnes.) Adam's sin made many dead. Christ's atonement made many possessors of more abundant grace. Adam's sin led to a train of evil. Christ's acts brought pardon. (verse 16). Death reigned because of Adam. But abundant life came through Christ. By the disobedience of one many were made sinners and by the obedience of one man were made righteous. (Verse 18-19). Jesus "became obedient unto death, even the death of the cross." (Phil. 2: 8). He shows that we gain far more in Christ than we lost in Adam. (See notes on Verse 20).

Verse 15: "But not as the offence, so also is the free gift." The offence brought penalties but the free gift of salvation through Jesus Christ went beyond mere forgiveness. It abounded and gave us more in Christ than we lost in Adam. The word "offence" means a fall by stumbling. It means the fall of the first man. If many were dead through the transgression of Adam many more shall receive abounding grace. Many were dead through Adam; not that God punished men for Adam's sins, but they inherited a fallen nature as a result of Adam's sin and that fallen, depraved nature made it easy for them to disobey God or commit sin.

In other words Adam's sin becomes the occasion of our sinning. Inherited depravity makes sinning easy.

Verse 16: "The free gift is of many offences unto justification." The punishment of Adam was for one offence, but the gift of justification is to those who have committed many sins and have often offended against God. The evil consequences came upon the world for one sin, but the justification is for many offences or acts of sin. When we were pardoned, God did not pardon just one, but all of our sins, all or none.

Verse 17: "For if by one man's offence." If by the fall of one man, death reigned. There are several contrasts in this verse: one man who committed the first sin and one who brought power to His saints to reign triumphant over every foe; another contrast: death reigned by one man's offence and they that received grace reign through Christ. In the place of death reigning over all the race there are some, who are to have the victory and reign over death, sin and the grave. These are they, who through abundance of grace had the free gift of righteousness. This all comes through faith in the atonement of Jesus Christ. Notice, righteousness or justification is a gift and never can be merited by our good works. We are to reign over sin in this world and over death and the grave in the resurrection. This verse speaks of more than grace. It speaks of abundant grace or grace abounding. Grace is unmerited favor. This grace abounds since God not only forgives us for our sinful acts but sheds abroad His Spirit in our hearts (verse 5). He might have only pardoned us. But he does not stop there but gives us the Holy Spirit to regenerate, sanctify and keep us. This verse closes the parenthesis begun in verse 13. This parenthesis is given wholly to the comparison between the sin of Adam and its consequences and the salvation through Jesus Christ that comes to all, who will embrace it. We will do well here to go back to verse 12 and read omitting for the time being the parenthesis of verses 13-17, in order to keep the main thought of the writer in view, which is that salvation is a gift and is made available to all men.

Verse 18: "Therefore." This verse is the summation of the argument of the previous verses. Consequently verse 18 is a repetition. Repetitions are often necessary to emphasize

particular or important truths and give light. "Upon all men unto justification of life." Just as by one man's transgression judgment came upon all men in the sense that all have been so weakened and depraved by Adam's sin, that when they come to years of accountability impelled by their depraved nature, they commit sin, so by the atonement of Jesus, God has imparted a measure of spiritual life to infants ("justification unto life"), and has made it possible that the privilege of justification by faith shall be granted to all, who have sinned after coming to the years of accountability upon fulfillment of the conditions of "repentance towards God and faith in our Lord Jesus Christ." As Adam's sin made us recipients of the disastrous consequences (not as a punishment but as a result) so the atonement made it possible for all men to have the gift of justification unto life. John tells us that Jesus is "the light which lighteth every man that cometh into the world." (John 1: 9). We know therefore that he comes to every infant and gives a measure of spiritual life, for God does not punish infants, for the sin of Adam, but for their own sins, when they come to the years of accountability and commit sin. If they did not have a measure of spiritual life they could not commit sin when they come to the years of accountability. They could not fall from spiritual life at that time, if they did not possess it. Consequently we know that infants have a measure of spiritual life. They are therefore saved if they die before reaching the years of accountability. The atonement of Jesus assures to the infant the justifying, regenerating and sanctifying graces. It also covers the needs of those Christians who have never seen their privilege of sanctification in this life and have honestly walked in the light that God has given them.

Verse 19: "Shall many be made righteous." This does not mean that all men will be saved, but many will be, if they have fulfilled the conditions of salvation. It does not say that all will be saved but "many." Adam disobeyed God and death came to him and the natural and moral consequences came to them—his descendants. These consequences are a mortal body subject to disease and death and a perverted moral nature,

called by many, depravity. But these are not punishment. We are not guilty of Adam's sin. Consequences are not punishment.

Verse 20: "The law entered that the offense might abound." Paul here answers an objection that someone might raise, who might say that God gave the law in order to meet the evils, that the race have to meet as the result of Adam's sin. He wants to show to each that the law became the occasion of the sins of the race. It gives more light and makes men greater sinners if they do not obey it, than if they had never heard of it. The Jews would have more for which to answer, from having the law than the Gentiles who had no law, but had only the revelation of God through nature. "The law expresses the duty of man; it is spiritual and holy; it is opposed to the guilty passions and pleasures of the world and it thus excites opposition, provokes to anger, and is the occasion by which sin is called into exercise and shows itself in the heart. All law, because there is disposition to do wrong, has this tendency. A command given to a child that is disposed to indulge its passions, only tends to anger and opposition. If the law is holy and there is a disposition to do right, law would have no such tendency." (Barnes.) "Grace did much more abound." Grace means unmerited favor of God. This favor abounds in a greater degree than sin abounds. This is encouraging when we see how sin abounds everywhere. Grace is greater in its extent than sin. The power of God is greater than the power of Satan and sin. We may obtain more through the atonement of Jesus Christ than we lost through the sin of the first man. He was wholly untried when he was created holy. He was made holy without his own consent. He did not have to be holy from choice as we do. He could not, however, retain it without choice. But we have it by choice and retain it by choice. We have the warning examples of the fall and rise of others, as He did not. We have the evil surroundings of a wicked world that He did not have. We have thus the privilege of molding our character by surrounding difficulties as Adam did not. He knew nothing of the indwelling of the Holy Spirit as we know it, and of the

eternal weight of glory that comes from the endurance of the light afflictions that we meet. Grace much more abounds to us than sin abounded. This may also apply to individuals. Where sin abounded in our hearts and lives before we were saved, grace abounds still more in our hearts and lives, when we are saved from all sin. Adam Clarke says on this verse, "Whether in the world or in the heart of the individual, being discovered by this most pure and righteous law; grace did much more abound; not only pardon for all that is past, is offered by the gospel, so that all the transgressions for which the soul is condemned by the law are freely and fully forgiven; but also the Holy Spirit, in the abundance of his gifts and graces is communicated, so as to prepare the receiver for an exceeding great and eternal weight of glory. Thus the grace of the gospel not only redeems from death and restores to life, but brings the soul in to such a relationship to God and such a participation of eternal glory as we have authority to believe never could have been the portion even of Adam, had he even eternally maintained his innocence. Thus where sin abounded grace does much more abound."

Verse 21: "So might grace reign through righteousness." Here we have the contrast continued—sin on the one hand and grace on the other. Sin reigning even to the point of bringing death to mankind, and grace reigning to the point of bringing eternal life to mankind. Grace will reign in the hearts of those who have faith in Jesus and His atonement. Grace can overcome sin and destroy not only its power but its inbeing. Sin is a disease of the soul with its outward manifestations in word and act. Grace can destroy sin and thus destroy its outward expression. If grace can more abound where there was once sin, then it is not unreasonable to believe that grace can destroy sin in the heart. If grace can not outroot the sin principle in the heart how can it be said that "Grace doth much more abound"? Sin abounds in the sinner and grace abounds in the believer.

In this chapter Paul distinctly teaches the doctrine of the fall of man. He has no sympathy with the modern teaching that "man fell upward." Evolutionists teach that man has

developed his moral qualities from certain traits in the animals, after long ages. Paul endorses the scriptural teaching that God made man in his own image and that he has fallen from that high estate. He says in verse 15 "For if by the offense of one many be dead." The word offense means a "fall" when one stumbles over an obstacle.

If there were anything in human nature whereby it could without divine grace have worked its way up in morals, it would be found in history. But there is no such instance. History shows that man has grown worse and worse without the gospel. Such evolution has never been known.

CHAPTER VI

SALVATION FROM SINNING THROUGH SALVATION FROM SIN

We are enabled to keep from sinning by the destruction of the sin-principle. Vs. 1-14. Holy people have renounced sin with its awful consequences and have entered the service of righteousness. Vs. 14-25.

The apostle had been accused, as we read in Chapter 3: 8, of teaching that we may do evil that good may come from it. His reply to all such slanderers is "whose damnation is just." It is one of the easiest things in the world to misrepresent those, whose views we do not accept and accuse them of saying what they do not say, and making them appear to say what they do not say. This is one of the most common methods of attack on the teachers of holiness. They are constantly accused of teaching absolute perfection, the impossibility of sinning or of being tempted. Paul says of all such slanderers, "whose damnation is just." Paul now represents an objector who still insists that Paul is teaching that justification by faith, encourages the unblushing practice of sin. The objector virtually says "If we are saved by faith and not by works we do not have to perform good works, therefore, and hence justification by faith leads to sinning as a privilege." This is what is called antinomianism. The antinomian holds to the doctrine of faith that permits us to commit sin, because we are saved by faith and not by works. The trouble with such teaching is that it supposes that intellectual faith—faith in a creed—is the faith that saves. Their mistake is that they do not understand that saving faith is faith of the heart and is accompanied by turning from sin, or repentance. The an-

tinomian says that Jesus Christ kept the law for us, and that we do need to keep it. He says that when we sin, we lose our standing with God, but not our sonship.

So now, Paul having shown in the preceeding chapter that grace abounds through Christ, the objector says if grace abounds through Christ and we get more than Adam lost, then the more we sin and grace abounds, the more grace we shall have, and therefore be better off. God has to have sin in his followers in order to have occasion to show the greatness of his mercy in forgiveness. This infamous doctrine is still believed by some, even in this day.

WE ARE ENABLED TO KEEP FROM SINNING BY THE DESTRUCTION OF THE SIN PRINCIPLE. Vs. 1-14.

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Verse 1: "What shall we say then?" This is the same phrase that he uses in chapter 41, it is the same method of presenting someone's objections. "Shall we continue in sin, that grace may abound?" Shall we go on sinning that God may have opportunity to show abounding grace? Paul answers this objection in the next verse.

Verse 2: "God forbid." The literal meaning in the Greek is "it may not be." He positively denies that grace allows any sinning. "How shall we that are dead to sin live any longer therein?" To "continue in sin" means to keep on sinning. Paul assumes that these Christians at Rome have pressed on until they have reached the fullness of salvation, which is death to sin. This was considered the normal standard of religion in New Testament days. They pressed on immediately; they pressed on to holiness, or death to sin. Death means separation. He, who is dead to sin, is as separate from it as a dead man is to the world; as surely separate from sin as the soul is separate from the body, at death. To be dead to sin is to be entirely free from it. If it does not mean this then the figure of death means nothing. This is the great object of the gospel to save men and free them from sin. The current idea of salvation today is only an escape from hell. The atonement with many is only an insurance policy against future fire. How are they mistaken! The great object of the atonement is to save from sin. Nearly all the great passages of scripture, that teach the purpose of salvation, show that it is greater than salvation from hell. It saves from sin, for sin is worse than hell and it is the cause of hell. Saved from sin there is no possibility of hell. Salvation from sin is salvation from that which is the cause of sorrow and ruin in this world and the world to come. Let those who suppose that the chief end of the gospel is to save from hell consult John 1: 29 and 36; Eph. 5: 25-27; Titus 2: 14; Heb. 3: 12; I Peter 2: 24; I John 1. 7. This justification that comes by faith is intended to lead us on to holiness in order to keep us justified, by keeping us from sinning. The argument commenced here is continued through the next two chapters which teach that the scheme of justification, that

God has given does not lead men to sin, but on the contrary, to holiness. This argument is introduced by answering the objection in the first verse. The Apostle carries on this argument by various illustrations, all tending to show that the design and bearing of the scheme of justification is to produce hatred of sin and the love and practice of holiness. "He uses in this chapter the illustrations and figures of baptism, death, freedom from slavery and crucifixion to teach that we may be saved from all sin in this life. Having the carnal mind extirpated, "The apostle having proved in the previous chapters that salvation to both Jew and Gentile must come through the Messiah and be received by faith only, he proceeds in this chapter to show the obligations under which both Jew and Gentile were laid, to live a holy life; and the means and advantages they enjoyed for that purpose. This he does, not only as a thing highly and in this indispensably necessary in itself, for without holiness no man shall see the Lord; to confute a calumny which appears to have been gaining considerable ground even in that time; viz. That the doctrine of justification by faith alone, through the grace of Jesus Christ, rendered obedience to the moral law useless but in this and the two following chapters he takes up the subject in a regular, formal way; and shows both Jews and Gentiles that the principles of the Christian religion absolutely require a holy heart and a holy life, and make the amplest provision for both it is very likely that the objection raised here was in the words of a Gentile, who having as yet received but little instruction, for he is just brought out of his heathen state by believing Jesus Christ, might imagine from the way in which God had magnified his mercies in blotting out his sins, on his simply believing on Christ, that suppose he even gave way to the evil propensities of his own heart, his transgressions could do him no hurt, now that he was in favor with God.

"And we need not wonder that a Gentile just emerging from heathen darkness might entertain such thoughts as these; when we find that eighteen centuries after this, (Adam Clarke

wrote these words during the first part of the nineteenth century) persons have appeared in the most Christian countries of Europe, not merely asking such a question, but defending the doctrine with all their might; and asserting in the most positive manner that believers are under no obligations to keep the moral law of God, that Christ had kept it for them; that His keeping of the law was imputed to them.''

(Clarke)

Much confusion of thought and theology has arisen from the failure to note that the Bible gives two definitions of sin—sin is a principle and an act. Theology defines it as original sin and actual transgression. The Greek word *hamartia* usually translated "sin," in Hudson's Greek Concordance means "error," offense, sin, proneness to sin, sinful propensity. According to Paul there is a principle of soul called sin. He calls it in Romans 7: 20 "Sin that dwelleth in me." Saint John gives these two definitions. He says of sin as a principle or state "all unrighteousness is sin." (I John 5: 17) That is, every unright state of heart is sin. He also gives the definition of sin as an act. "Sin is the transgression of the law." (I John 3: 4). So we have sin as a principle in the unsanctified heart and sin as an act proceeding from that state of principle. What the tree is to the fruit, sin in the heart is to the outward expression in act and word. God made provision to remove or destroy the sin nature within us, in order that we may find it easy to keep His commandments. He uses in this chapter several figures (baptism, death, crucifixion, and emancipation from servitude) to express the completeness of salvation in removing this sin principle, which is the great incentive to sinning. The reason that, when children come to years of accountability they commit sin, is because of the sinfulness of their nature. Paul says to these objectors "God forbid. How shall we, that are dead to sin, live any longer therein?" The experience of the New Testament church was a going on immediately after justification to entire sanctification received through the baptism with the Holy Ghost.

This is the normal standard of the Christian religion. For the great commandment is to "Love the Lord thy God with all thy heart." No man can love God with all the heart until the sin principle is taken away by spiritual circumcision which is removal of the body of sin. (See Deut. 30: 6; Rom. 2: 29; Col. 2: 11-12). Not until he has this circumcision is any man a complete Christian.

To be dead to sin means to be entirely separated from it. Just as soul and body are entirely separated at death, so are we to be separated from sin. Some of our Calvinistic commentators have interpreted this to mean "Separation from the influence of sin." But that is not true to the figure. When a man dies his soul is separated from more than the influence of the body. It is completely separated from the body itself and from the world. We are to be as separated from sin, as the soul is from the body at death. Dean Alford one of the best New Testament Scholars that the English race has produced, says on this passage, that those who die in sin, "become as separate from and as apathetic towards sin as the dead corpse is separate and apathetic towards the functions and stir of life." Can anything be plainer than that? Those who are thus separated from the sin-nature, cannot while in that state commit sin, any more than an honest man can steal. It is a moral impossibility, although physically possible. He must first permit his nature to be again depraved, before he can sin. Entire sanctification is then a merciful provision of the atonement to help us in living the justified life, which does not admit of committing sin. It is absurd for a dead man to act like a living man and it is just as absurd for a man dead to sin to be committing sin. The Apostle does not attempt to prove that Christians do not commit sin, but he assumes it, as a fact well known to the church, at least, if not to objectors.

Verse 3: "Baptised into His death." This shows that baptism is more than the ordinance of baptism. The ordinance is only the sign of spiritual baptism. That spiritual baptism is entire sanctification. The rite or ordinance of water baptism is the successor of circumcision. The Jews were all cir-

cumcised. It was a sign that they belonged to God, and were included in His covenant. It also symbolized entire sanctification. We know from such passages as Deut. 30. 6; Rom. 2:28, 29; Col. 2:11, that circumcision meant entire sanctification and we know that since water baptism succeeds circumcision it stands for entire sanctification or deliverance from sin, as a principle. In many churches today baptism stands at least theoretically, for cleansing the heart from sin. The ritual of the Episcopal church has this prayer for and at the baptism for both infants and adults. "Almighty God grant that all carnal affections may die in these persons."

"Baptized into His death." The purpose of the offering of Christ was to "Save His people from their sins." (Matt. 1: 21) and "to destroy the works of the devil." See also Eph. 5: 25-26 and I John 3: 8. In other words the great object of the death of Jesus, as far as his people are concerned is to save them from their sin. Water baptism means that we should be baptized with special reference to death to sin. We are baptized into His death when we have been or are earnestly seeking to be freed from the carnal mind, otherwise water baptism is nothing.

Verse 4: "Therefore we are buried with Him in baptism." How few there are who when baptized with water stop to consider that the ceremony symbolizes death to sin. As Jesus when He was buried in the tomb was separated from the living world about Him, so we are to be as separated from sin. So that, a person who is baptized with water becomes professedly dead to sin and the world. He cannot therefore go on sinning. Let those who rejoice that they have been baptized with water stop and ask themselves if, when they were buried with Christ "into his death" in baptism, they received the cleansing from all sin that baptism symbolizes, or was it a mere empty form? This is the doctrine of Christ crucified. "By the Glory of the Father." It is the glorious power of God that sanctifies us. Even so, we also should walk in the newness of life. Just as Jesus died and left behind Him the old life, and henceforth walked in the new life of His re-

surrection, so we, after we are sanctified walk in the resurrection life.

We have left the old life in which the old man influenced us in all that we did. We now walk in newness of life. It is a real life just as truly as was our old life. A walk is a course of life. Paul uses the same figure in writing to the Colossians. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God." (Col. 3: 1-3). "This is a Hebraism to denote new life. We should rise with Christ to a new life; and having been made dead to sin, as he was dead in His grave, so should we rise to a holy life as He arose from the grave. His main design was to state the obligation of the Christian to be holy, from their profession at baptism." (Barnes.) No man has any right to be baptized with water who is not holy or most earnestly desiring to be holy.

Verse 5: "Planted together." This word planted in the Greek is used only in this one place in the New Testament. It means that Jesus and the believer are like plants set out together in the same soil and growing together. It shows the intimate association and oneness of Jesus and the believer. This parallelism is used frequently in the scriptures. The experiences of Jesus on earth are typical of the spiritual life of the believer. We die to sin just as Jesus died for it, and are crucified and buried with Him, and we are to live together with Him in the Holy life. We are fellow plants with him. "Because I live ye shall live also." We are planted together with Him in the likeness of His resurrection. We are not to live holy merely after we get to heaven, but in this life also, for he lived in this world after His resurrection and walked in newness of life. As we just quoted from Colossians we are now to live the resurrection life of freedom from sin.

Verse 6: "Knowing this." "We all know this. All Christians are supposed to know this, this is a new illustration

drawn from the fact that by His crucifixion our corrupt nature has been crucified also, or put to death; and that thus we should be free from the servitude of sin.' (Barnes.)

The trouble is that most or at least a large number of Christians neither know or believe this. Many have it in theory that the scriptures teach death to the old man, but do not admit it as a real experience. To them it is only like beautiful poetry. It is a very difficult thing for such interpreters of scriptures to be consistent. Adam Clarke says, "How is the principle of life, which Jesus Christ has implanted in us to be brought into full vigor and usefulness? By the destruction of the body of sin, our old man, our wicked, corrupt and fleshly self is to be crucified; to be as truly slain as Christ was crucified; that our souls may as truly be raised from the death of sin to a life of righteousness, as the body of Christ was raised from the grave, and afterwards ascended to the right hand of God."

Crucifixion is the third figure, used to show that we are to be saved from all sin. He has already used the figures or illustrations of death and baptism to denote the same thing. Now he says that just as Jesus was crucified until he was dead and life was gone, and soul and body were separated, so are we to die to sin, or in other words "our old man," the carnal nature must be destroyed. They who assert, that suppression of sin is the best that God can do for us in this life, would make it appear that Christ did not die after all, but that He only passed into a state of suspended animation. If that were true then the death of Christ was only in appearance. We are told in verse 11 to "likewise reckon ye also yourselves to be dead indeed unto sin." Is death to sin a real death? We say yes, because Christ really died and we are to likewise reckon ourselves to be dead to sin. The theory of suppression would therefore cast discredit on the crucifixion and say that it was only apparent death. It would thus destroy the resurrection, the foundation of the Christian faith. The man who is crucified really dies. It was no make believe death. The logical position of those who teach suppression of sin destroys

the Christian faith which rests on the real death of Jesus Christ.

“Our old man.” This is a figure of speech to denote the carnal nature which is called by other names in the scripture; such as “the carnal mind” (Romans 8: 7), “Sin that dwelleth in me” (Romans 7: 17), “the flesh” (Gal. 5:17-19), “evil concupiscence” (Romans 7: 8), “lust” (James 1:14-15), and “the sin that so easily besets” (Heb. 12: 1).

This evil nature is called “our old man” because it is older than the new man, or new nature, which we received at conversion. It is likened to a man, for it acts as if it were a person with a will independent of and adverse to our better natures. It is called “our old man” because it is our own individual property or possession. John Wesley says of this phrase “Our evil nature; a strong and beautiful expression for that entire depravity and corruption which by nature spreads itself over the whole man leaving no part uninfected.” He says of the phrase “body of sin that it consists of all evil tempers, words and actions which are members of the old man.” This indicates that sin is more than an act of the will, as some assert. It is a nature also. Various attempts have been made to show that crucifixion here means only suspended animation. If it means simply that the old man is not really dead by this crucifixion then it would mean that Jesus was only in a state of suspended animation, and the crucifixion was only apparent death. Thus the atonement would be robbed of its efficacy by those who wrest the plain teaching of scripture. But happily we can go to the real meaning of the word “destroy” in this passage. If we can show in other places in the New Testament, that the Greek word, katargeo, means to put an end to, to cease to be and the like the point is established and the doctrine is proved. In I Corinthians 2: 6, it is translated “come to nought;” in II Corinthians 3: 7 it is “to be done away;” in I Cor. 13: 8 “to vanish away;” Romans 7: 2 “loose from;” in II Cor. 3: 11-14, “done away;” in II Cor 3. 13, Eph. 2: 15, and II Tim. 1: 10 it is “abolish;”

in I Cor. 6: 13 and I Cor. 15: 26 it is "to destroy;" in I Cor. 1: 28 it is "bring to nought." We submit the question to every fair minded man as to whether the scripture teaches that the sin nature may be eliminated by divine power.

Verse 7: "For he that is dead is free from sin." In the original it is "Justified from sin." Justification is often used in the sense of **freeing**. (See Acts 13:39 and Peter 4:1.) This is a repetition and further proof of the assertion, of verse 2, "How shall we, that are dead to sin (live any longer therein.)" It shows that we are free from sin because we are dead to it by baptism with Jesus into His death and by the crucifixion of the old man. How suppressionists can maintain that the old man is only suppressed, when this verse teaches us that we are dead with Christ and hence free from sin, we do not see. If freed from sin, we are certainly detached from it. What stronger expressions could the apostle use to show this? This verse teaches that crucifixion can by no means be suppression. Let us therefore keep in mind that Paul is showing all through this chapter that the Christian is able to keep from sinning, because the sin principle has been killed in him. This was what the Apostle urged the church of that day to obtain—a clean heart immediately after conversion, that they might not backslide. (See Heb. 3: 12). It is a pity that it is considered in the modern church fanatical to so teach and believe.

Verse 8: "Now if we be dead with Christ" he has already shown that it is the privilege of all Christians to be dead with Christ to sin; as verse 7 shows. We are dead to sin, as He was to this world, when He was put into the tomb. He has shown that the Christian lives without committing sin, because the old carnal mind, the great cause of sinning has been destroyed. Still further benefits come to those who are saved from all sin. They may live with Him in eternal glory. In other words, the argument is we have been saved from all sin and hence are fitted to live with Christ forever. "If we be dead with Christ we believe that we shall also live with Him."

It requires cleansing from all sin to fit us to live with Christ forever. It requires "Holiness without which no man shall see the Lord," to enable us to live with God. "Blessed are the pure in heart for they shall see God." "Ordinary morality will keep us out of jail but it takes holiness to keep us out of hell." Conscious salvation from sin gives us reason to believe that we shall dwell with God forever. So up to this time the argument of the Apostle is, that we can keep from sinning because our old man is crucified, and that is the ground of our faith, that we can live with the Holy God forever. "Does not this simply mean that the man who has received Jesus Christ by faith and has been by believing a partaker of the Holy Ghost and has had his old man, all his evil propensities crucified; is not only freely justified from all sin, but wholly sanctified to God? The context shows that this is the meaning. . . . it is the blood of Christ alone that cleanses from all unrighteousness; and the sanctification of the believer is no more dependent on death than his justification. If it be said that believers do not cease from sin until they die, I have only to say that such believers do not make a proper use of their faith and what more can be said of the whole herd of infidels and unbelievers? They cease to sin when they cease to breathe. If the Christian religion brings no other privilege to its upright followers, well may we add wherein does the wise man differ from the fool, for they both have one end? But the whole gospel teaches a contrary doctrine" (Clarke). Adam Clarke asked those questions of those who teach that we can be free from sin only at and by physical death.

Verse 9: "Knowing that Christ." He the same as tells them that it was a well known fact in the church that Christ died for sin once and for all, so that he will never have to die for it again and likewise, we are to die to it once and for all, and not have to be dying daily to sin as some teach. We may have the sin question settled by a definite, instantanous, completed destruction of sin. "Liveth unto God." So we being dead to sin are henceforth to live for the glory of God as

Christ did, and as no one can truly live who has sin in him; but sin glorifies Satan, the author of sin.

Verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin." "We are to esteem ourselves dead to sin. But how could we if it were not really true? To simply assume it when we still have the motions of sin in us is to assume a lie?" We reply, that we are by faith to reckon it done only when we have entirely consecrated ourselves to God.

We cannot honestly believe that God saves us from sin unless we are entirely consecrated to Him. This is more than imputing the righteousness of Christ to us. "Die as truly to sin as Christ died for it" (Adam Clarke). This does not mean imputed righteousness. Jesus did not theoretically die but he really died. So, we ought to die to sin.

Verse 12: "Let not therefore sin reign in your mortal body." This takes us back again to the second verse "How shall we that are dead to sin live any longer therein?" The whole argument is to show that Christians do not sin because they have had the carnal mind destroyed. The carnal mind which is the great incitement to sinning is gone. As long as it was in us it asserted itself. No man ever lived a perfect or holy life with the carnal mind in him. "The carnal mind is enmity against God: For it is not subject to the law of God, neither indeed can be." (Romans 8: 7.) The carnal mind will reign more or less where it exists. "For it is not subject to the law of God, neither indeed can be." The very fact that the carnal mind remains in a justified man is proof that the purpose of the atonement, which is to destroy the carnal mind, has not been fulfilled in him, so far as the carnal mind has its way in refusing to be dislodged and removed. Adam Clarke is too pertinent not to be again quoted. He says on this verse, "Sin is represented as a king, ruler, or tyrant, who has the desires of the mind and the members of the body under his control so that by influencing the passion he governs the body. Do not let sin reign. Do not let him work; that is, let him have no place of being in your souls; because wherever he is, he governs more or less and indeed sin is not sin without this."

“Through Jesus Christ our Lord” this glorious state and experience of being saved from all sin comes through the atonement of Jesus Christ our Lord. This is the end and aim of the atonement according to scripture-teaching. Jesus is “The Lamb of God which taketh away the sin of the world.” (John 1: 29.)

Verse 13: “Yield yourselves to God, as those who are alive from the dead.” This is entire consecration. This is not the repentance of the sinner, when he is seeking justification, for the Apostle says “as those who are alive from the dead.” It refers to the Christian, who has been made alive from the dead, and not the sinner, who is dead in trespasses and sin. The sinner cannot offer a living sacrifice. He has been a rebel against God. He must surrender. It is only the Christian who can consecrate living powers to God. Paul says the same thing to the church whom he calls “brethren” in Romans 12: 1, “Present your bodies a living sacrifice, holy, acceptable unto God.” God cannot accept a dead sacrifice. There is not a passage in the Bible that commands sinners to consecrate—that is, yield up their redeemed powers to God. Sinners are always asked to surrender or repent. “Your members as instruments of righteousness.” Our hands, feet, ears, eyes and all the rest of the members of our bodies to be a living sacrifice. Our hands by works of mercy to do His bidding; our feet to run in the way of His commandments; our eyes to shine for His Glory; our ears to hear His messages; our lips to speak His praises and tell his love, and testify to His saving power. Jesus once walked this earth in human form and His whole body was given to doing His Father’s will. Now He is gone up on high. He is the head, and His church is His body to take His place here. Our feet are to go where His feet would go; our hands are to do works of mercy and compassion, and our lips are to speak the glories of our God. We are priests down here, taking the place of Our great high Priest, who is in heaven interceding for us.

Verse 14: “For sin shall not have dominion over you.”¹

Here we have again a reference to verse 2, where He is showing that we must not, and need not, sin because we are dead to it. When we sin it has dominion over us, it is this enemy within that causes outward acts of sin.

“We are not under the law.” We do not act from compulsion, we are not compelled to live this life. We so love God and have the spirit of obedience, that keeping His commandments is no slavish act but is done from love, when we live a righteous life. If we could pile up good works enough to save us from hell, that would not save us from sinning. “But under grace.” The plan of salvation by free grace—unmerited favor—provides for our salvation not because of our good works but that we may perform good works. Barnes says, “We are under a scheme of mercy the tendency of which is to subdue sin and destroy it.”

HOLY PEOPLE HAVE RENOUNCED SIN WITH ITS AWFUL CONSEQUENCES AND HAVE ENTERED THE SERVICE OF RIGHTEOUSNESS. Vs. 15-23.

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin or death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Verse 15: "Shall we sin because we are not under the law?" Some one might object here that because we do not have to keep the law from compulsion, therefore we do not have to keep the law. That because we do not get salvation by keeping the law, therefore, we are under no obligation to perform good works. The Apostle says, "God forbid." (See note on chapter 3, verse 4.)

Verse 16: "Know ye not?" The Apostle answers the objection of the previous verse by an illustration of which they knew something. They knew that slavery is a condition where the slave or subject obeys his master. And anything, person or principle, to whom we yield, becomes as far as we yield, our master. He here explains what he means in verse 12 where he says "Let not sin therefore reign in your mortal body." They might ask, what do you mean by sin "reigning"? He shows that sin reigns, when we allow it to overcome our will and we therefore permit sin. Any principle that governs us is our master. If we obey sin it will be our master and pays us the wages of sin which is death. If we obey righteousness it is our master and will give us the rewards that righteousness brings. It is an awful fact that if men give themselves to the service of sin they must reap the consequences. They put themselves under the bondage of bad habits, and there is no slavery more arbitrary and galling. It is far worse than physical slavery. The slave who serves his master is not a slave as far as his soul is concerned. The master cannot dominate that. But sin dominates both soul and body. It is the worst kind of slavery. When we yield to it, we become its voluntary servants.

Verse 17: "But God be thanked." Paul was always thanking God for the spiritual experience of others. He here thanks God for their emancipation from sin. Notice other places where he thanks God for the experiences of others. (See Romans 1. 8; I Cor. 1: 4; Phil. 1: 3.) He did not thank God for their former sinful life. We have heard people, who seem to boast and take pleasure in telling of their past wicked life. Paul means that he thanks God, that although

they had been so wicked, as to serve sin, yet now they had "obeyed from the heart the form of doctrine that had been delivered to them." They had obeyed the system of truth that he had brought them, which was the truth as it is in Jesus. It amounts to nothing to obey the truth unless we do it from the heart. Mere acceptance of a creed amounts to nothing, so far as obtaining salvation is concerned.

Verse 18: "Being then made free from sin." They were now as free from sin as a ransomed slave is from his master. Could anything be plainer than that? If they were in any way connected with sin now; if they had sin still in them they would not have been free from it. Free from sickness means to have no sickness; free from death means to have no death; free from sin means to have no sin in us. Notice, they did not arrive at this freedom by their own acts or efforts the verb is passive. They were set free by some outside power. It was "BEING MADE free from sin." It took divine power to accomplish this, which neither men nor angels could do. No human power has ever given men victory over indwelling sin. "Servants of righteousness" they were now as voluntary servants of righteousness, as they had been voluntary servants of sin. They love to do right, as truly and really as they once loved to do wrong. They did right and kept the divine command from love and not from compulsion. When a man does right because he loves to do it, he is a free man. Slavery is when we are not in harmony with the will of God. Freedom is harmony with the law of God, for that is what God made man to do and it harmonizes with his conscience.

Verse 19: "I speak after the manner of men," that is, he gave this well understood fact of slavery as an illustration of his meaning. He showed what he meant by freedom, by this illustration of slavery. He had to do this because of their "infirmity" they were unable to see spiritual truth except by the aid of illustrations from the world about them, because of their incapacity, to see spiritual things. Here is a hint to the Christian preacher and teacher, who should like

Paul and Jesus use illustrations that man may clearly see what they mean. Illustrations are windows that let in the light.

“Even so now yield your members, servants.” They had once been wholly consecrated to sin and Satan; so now they were to be as fully consecrated to God and his service. Why should a man not be as truly and fully consecrated to God as he once was to Satan? Cannot a man be as fully given to God as he has been to Satan? Why should men give all the credit to the powers of sin and Satan, and say that men cannot be as fully given to God? Does not God give divine power to help him, who really puts himself in to his keeping? If Satan helps men in their consecration to him, cannot God help men in their consecration to Himself? “Unto holiness”? The whole object of the Christian religion is to help men to holiness of life. God did not save us just to keep us out of hell, but that we might be holy. This is the object of the Christian religion and those who think it simply a fire escape, or an insurance from hell fire have made a great mistake. It is to save men from sin, the tyrant that sends his subject to hell. It is a bigger salvation than escape from punishment.

Verse 20: “Free from righteousness.” This ought forever to settle the much disputed question of total depravity. Some say there is something good even in the wickedest man, that only needs development. Paul says, these sinners, before their salvation were free from righteousness. This is a desperate condition and yet it is true. Depravity is total. “Free from righteousness,” this shows that sin is more than an act of the will as Pelagians, ancient and modern, teach. Jesus taught the same thing. He said to the Pharisees, “How can ye being evil speak good things?” (Matt. 12: 34). This means that there is an evil nature back of, and the cause of the evil things that men say and do. Paul describes this totality of depravity in Romans 3: 10-18. These people, who before conversion were totally given to evil, were entirely separated from righteousness.

Verse 21: “What fruit had ye in the former things?”

In their former lives they were under the bondage of sin. They had to commit sin because their task-master and tyrant, sin, compelled them. But they had no fruit except death, and now there was no excuse for them, as Christians to continue in sin. And there is now no excuse for those professed Christians who contend for sin, and say we have to commit it. One sin cost Adam his sonship, and one sin today will cost any Christian his sonship.

Verse 22: "But now being made free from sin." They had now become just as free from sin as they had been from righteousness, when they were unsaved. They did not make themselves free by their own efforts, either of growth, morality, or works of righteousness. Their freedom came through the power of divine grace. Only divine power can change the heart.

"And become the servants of righteousness." There is no such thing, as absolute liberty so that we are absolutely free from every law. Paradoxical as it may seem, the only liberty worth having in this world is the service of God. We cease to be the servants of sin when saved and become the servants of God.

"Your fruit unto holiness." The fruit is that which is produced. It is the result. The result of deliverance from sin is holiness of life. Our service with Satan produces sin and our service to God, produces holiness. This is the design and object of the gospel—to produce holiness in the lives of men, who have once been sinful and sinning. Salvation is more than to save from future punishment. "And the end everlasting life." We have holiness here and heaven in the future. "At present this service produces holiness; hereafter it will terminate in everlasting life. By this consideration, the apostle states the tendency of the plan of justification and urges on them the duty of striving after holiness." (Barnes).

Verse 23: "For the wages of sin is death." Notice the contrast in this verse, "Sin brings wages of death." The sinner earns hell but God gives eternal life to the righteous. They do not earn eternal life. It is a gift, but the

sinner earns hell. He gets it because he deserves it. The saints do not earn heaven. No sinner will go to hell except he deserves it. No man will be admitted to heaven because he deserves it. No man will be lost but might have been saved if he would. No man will get to heaven unless he really accepts the terms of salvation. Adam Clarke in summing up the chapter says, "That Christ died for our sins and arose for our justification is a glorious doctrine of the gospel. But this is of no use to him who does not die to sin, rise in the likeness of Christ's resurrection, and walk in newness of life. This is the use that should be made of this doctrine. Every doctrine has its use and the use of it, consists in the practice founded upon it. We hear there is a free pardon; we go to God and receive it; we hear that we may be holy; we apply for the sanctifying spirit; we hear there is a heaven of eternal glory into which the righteous alone may enter; we watch and pray, believe and obey in order that when He doth appear, we may be found of Him in peace without spot and blameless. These are the doctrines; these are the use or practice founded upon these doctrines. It is strange there is any person, believing the whole gospel system; and yet living in sin. Salvation from sin is the long continued sound and it is the spirit and design of the gospel. A Christian name, a baptism, a covenant, a profession of faith in Christ and belief in His word all call us to this."

CHAPTER VII

SANCTIFICATION CAN NOT BE OBTAINED THROUGH THE LAW

Holy people are dead with Christ and hence free from the law. Vs. 1-7. Paul shows by his own experience the impossibility of being sanctified by keeping the law. Vs. 8-25.

We now take up the famous seventh chapter of Romans, which has been the battle-ground of theologians for centuries. The reason that this has been so, is because Paul has been misunderstood. He has been looked upon as a philosopher rather than one who describes a truth in a dramatic manner. He has been made to mean what he never intended by those who have tried to fit his teaching to their philosophy and theology.

A large array of commentators have insisted that he is here describing the experience of an unsaved man; an equally large number have taken the ground that he is describing the experience of a regenerate man. The fact of it is he is not specifically describing the experience of either. He is showing how inbred sin or depravity works in all that have it. Sometimes he shows the experience of depravity in the heart of an unsaved man and sometimes in the heart of a saved man. In chapters three and four he shows that it is impossible to be justified by the works of the law, but that we are justified by faith. In chapter six he shows the believing, fully saved Gentiles, the reason that they must as Christians live without committing sin; because the old man is dead. In chapter seven he shows the Jews, (for the church at Rome was composed of

both Jews and Gentiles) that they can not be sanctified by the keeping of the law. We know this chapter is written to the Jews because he says in verse one: "I speak to them that know the law." Only the Jews were acquainted with the law as given by Moses. "The apostle having in the preceding chapter shown the converted Gentiles the obligations they were under to live a holy life now addresses himself to the Jews, who might hesitate to embrace the gospel; lest by this means they might renounce the law, which might appear to them as a renunciation of their allegiance to God. As they rested in the law as sufficient for their justification and sanctification, it was necessary to convince them of their mistake. That the law was insufficient for their justification he had proved in chapters three and four; that it was insufficient for their sanctification he shows in this chapter and introduces his discourse by showing that a believing Jew is discharged from his obligations to the law and is at liberty to come under another and much happier constitution, viz: the gospel of Christ." (Clarke).

"The effect of the law is everywhere substantially the same. It equally fails everywhere in producing peace and sanctification." (Barnes)

HOLY PEOPLE ARE DEAD WITH CHRIST AND HENCE FREE FROM THE LAW. Vs. 1-7.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Verse 1: "I speak to them that know the law." He speaks to them who would understand this illustration that follows. They all knew that they were under obligation to keep the law, as given by Moses. They were in a sense wedded to the law. But God intended that the law should be in force only until the coming of Christ. The law was done away with as a ground of salvation. The gospel takes its place. So he uses the marriage covenant as an illustration. When the husband dies, then the wife is free from the law of marriage and free to marry another. She is released from all obligation to her deceased husband. So the Jews by the death of Christ had become as dead to the law as a wife to her dead husband and were now to enter upon another obligation—the obligation to take upon them the yoke of Christ, which is the gospel plan of salvation and saves us from sin. He shows that the new connection with Christ would give greater privileges than the old covenant of the law. It does not mean that we are no longer under obligation to keep the law but that we are not to look at keeping it as a means of salvation. We are not saved by the law but saved, so that we can keep the law. "We are dead to it as a way of justification and sanctification." (Barnes). Paul tells us in Eph. 2: 15, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances" and again in Col. 1: 22, "In the body of his flesh through death." The death of Jesus has met the demands of the law as far as our salvation is concerned.

Verse 4: "That ye should be married to another." That is we should having become dead to the law as a means of salvation, now give our fealty and loyalty to Jesus Christ. He is now the bridegroom of our souls. This is a frequent

figure in the Bible—the union of the church and Jesus, her bridegroom. (See Eph. 5: 23-30; Rev. 21: 9.)

“That we should bring forth fruit unto God.” The object of the marriage relation is fruit. When we were in sin we produced fruit unto sin and Satan. Now that we are saved it is to bring forth fruit unto holiness and God. The great object of the gospel is not to save men from hell but from sin; not to make them merely guiltless but holy. Those who have not discovered that holiness is the great object of the Bible and the gospel have not discovered that the great object of Jesus in dying for man is holiness. The bible, the whole scheme of salvation is designed to stop not short of our individual, personal holiness. Is it not strange that this is not the popular idea of the gospel; Is it not strange that holiness is considered by so many in the church as mere fanaticism? “That we should bring forth fruit unto God.” “That we should live a holy life. This is the point and scope of this illustration. The new connection is such as will make us holy. It is also implied that the tendency of the law was only to bring forth fruit unto death (verse 5), and that the tendency of the gospel is to make man pure and holy.” (Barnes).

Verse 5: “For when we were in the flesh.” In the flesh means when they were unsaved. The sinner is in the flesh. This refers to inbred sin working in an unsaved man. The seventh of Romans, as we have already shown, shows the workings of carnality whether found in a saved or unsaved man. It is the same evil principle. Here it shows itself in an unsaved man. In verse 14-24 we see its workings in a justified man. Here sin works in the corrupt passions of the soul for the word “motions” is translated “passions” in the margin, which is the correct translation. It means that the corrupt desires of the heart work out in the life of an unsaved man. He is ruled by the corrupt passions of his nature. They work out through the members of the body—hands, feet, tongue and so forth. Our members when we were unsaved were the instruments through which the old man worked. This is the cause of the wickedness of the world. Jesus said the

same thing. He said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Here is where the wickedness of the world is born. These things produce death. It means the second death.

Verse 6: "But now we are delivered from the law." The marginal reading is "Being dead to that." We are dead to the law by reason of the death of Christ. We are now married to Jesus Christ—the second marriage of the Jews. The remainder of the chapter is given to illustrate this fifth verse and to show how inbred sin works in those who have it, whether we have it as unsaved sinners with no restraint upon it or whether we have it as justified people with struggles against it. We are delivered from the law. "Delivered from it as Christians, as a means of our justification, as a source of our sanctification, as a bondage to which we were subject and which tended to produce pain and death."

"We who believed in Christ Jesus are delivered from that yoke by which we were bound, which sentenced every transgressor to perdition, but provided no pardon even for the penitent and no sanctification for those who are weary of their inward corruptions." (Adam Clarke.)

It means we are dead to the law and the law dead to us as far as being a means of salvation. Paul is here reasoning from his illustration of marriage in verses 2-4. We being dead to the law as a source of our salvation are now living in the new life of service under the gospel plan of salvation. We are not living under the letter of the law but under the spirit of the gospel which gives us power to gladly keep the law from a love for it and not from compulsion.

PAUL SHOWS BY HIS OWN EXPERIENCE THE IMPOSSIBILITY OF BEING SANCTIFIED BY KEEPING THE LAW. Vs. 8-25.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I.

16 If then I do that which I would not do, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! Who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Verse 7: "Is the law sin? God forbid." He now answers another objection which he sees that his adversaries might bring; that because the law could not save us, it became the occasion of greater sin if we do not keep it. Its tendency is to make us greater sinners. Those who have the law have greater light than the heathen, as we have shown and hence come under greater condemnation. It were better not to have the law if it is to increase our responsibility and become thus an evil, sinful thing. The answer is that the law only becomes the occasion of sin. A thing good in itself may become the occasion of sin to those who do not properly adjust

themselves to it. When Jesus Christ came on earth, holy, harmless and undefiled, he became the occasion of division because men took the wrong attitude towards him. They became greater sinners from hearing than if they had never had the light. But that does not reflect on him. So with the law it is holy but men may become unholy by their attitude to it. The law simply teaches us where lawful desire stops and sin begins. The law is like a hedge that shows men where the territory begins that it is unlawful for them to cross over its boundary. Law simply fixes the bounds of our desires. It shows what is sinful. When a man who loves God knows the boundary line, he so loves God that he now has no desire to pass over it.

Verse 8: "But sin taking occasion by the commandment." As we have before said, the workings of the carnal mind are shown in this chapter whether in the unregenerate or the regenerate. The chapter is not intended to show its effects in either class alone but in both. In other words he shows the workings of inbred sin in himself both when he was unsaved and after he got salvation.

Here he shows how inbred sin works in the unregenerate. Sin takes "occasion" or advantage as some translate it. "The carnal mind is enmity against God. It is not subject to the law of God neither indeed can be." (Rom. 8: 7) It is lawlessness within us which is against God and his law. When a law is given and it comes up against the sins of the unsaved man he feels an irritation. It stirs his hostility. We notice this in children. The very fact that a thing is forbidden stirs up their desire to indulge in it. So "without the law sin was dead." It had no occasion to act. Restraint of the passions makes men desperate and the law is by no means dead to them. It is an object of irritation to them. This is the reason that when a sinner gets convicted by the Holy Spirit and sees his failure to keep the law of God, he often gets very angry and rages against religion and his best friends. Even the heathen philosophers understood this and tell us in their writings that men like to get that which

is denied them. Barnes quotes from the heathen poet, Ovid, who says of mankind: "We always endeavor to obtain that which is forbidden and desire that which is denied." See also Proverbs 9: 17, "Stolen waters are sweet and bread eaten in secret is pleasant." If such be the effect of the law, then the inference of the apostle is unavoidable that the law is not adapted to save and sanctify man.

Verse 9: "For I was alive without the law once." He here evidently refers to his state before he came to the years of accountability. God gives infants a measure of spiritual life. We do not believe that infants are guilty and punished for the sins of their ancestors. God tells us distinctly in the Old Testament that "The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers. But every man shall be put to death for his own sins." John tells us (John 1: 9) "This is the light that lighteth every man that cometh into the world." God gives children a measure of spiritual life. When the child comes to years of accountability, he sins because he has sin in him; the tendency to sin or the expression of the carnal mind.

How could a child sin unless he was alive. And how could he see and recognize the nature of the act of disobedience, if he had no spiritual life? Infants have a measure of spiritual life but they also have the carnal mind. So it was with Paul, "Sin revived and I died." He must have been alive or he could not have died. He must have had a measure of spiritual life, therefore children are innocent but depraved. They have a spiritual life for Jesus said, "Of such is the kingdom of heaven." But the Bible says: "All have sinned." They must have had spiritual life before they sinned. So we have here the workings of inbred sin in infants. So the law did not sanctify Paul when he first met it, but it became the occasion of making him guilty by stirring him up to disobedience.

Verse 10: "And the commandment which was ordained to life." The laws of God are given for our good and well being and if we love and obey them, they will be found to be

for our best interests and benefit; God never gave any law just because he was arbitrary but that we might be benefited by it. But if we rebel against it instead of being a savor of life it becomes a savor of death. We see this doctrine taught all through the Bible but especially in the Old Testament. (See Lev. 18: 5; Ex. 20: 11, 13, 21; Ex. 18: 9, 21.)

Verse 11: "For sin taking occasion by the commandment deceived me." This shows that our old man is deceitful. He makes us believe that sin is delightful. He makes the sinner believe that by the gratification of his passions he will be happy, when he is all the time working death and bringing unhappiness and remorse to the conscience. All this comes to the sinner by the indulgence of his passions which are set in motion by the perverse nature of sin within him.

Verse 12: "The law is holy . . . just and good." There is nothing the matter with the law. It is holy. It requires holiness. It is just. It is according to the principles of justice. It is good. If obeyed it will produce our highest good.

Verse 13: "Was then that which is good made death unto me?" Here is another objection that Paul answers. He puts himself into the place of the objector and asks, if it were possible for that which is in itself good to be made an evil. If the law tends to life how can it become an instrument of death? So Paul repeats what he had already said in verse 10, that it was not the law but the way the sinner acted toward it that made it become death to him. Sin worked by a good thing—the law—to promote evil. A good thing like the law may be used in a wrong way and become an evil. Water is a good and necessary element but men may take the wrong relation to it and be drowned. "That sin by the commandment might become exceedingly sinful." It takes the application of the law to man's conscience to show him how depraved his heart is. It takes the yardstick or measuring rod or standard to show deficiencies. A great writer says: "It was proper that the enormity of sin should be revealed by the law; because unless sin should break forth by some dreadful and enormous excess (as they say) it would not be known to be sin. The

excess exhibits itself the more violently while it turns life into death." When we see that sin makes havoc of the holy law of God we see that the law could never sanctify from sin.

Verse 14: "But I am carnal, sold under sin." About an equal number of commentators are arrayed on each side of the question as to whether Paul is describing himself as a saved or unsaved man; whether this describes a regenerate or unregenerate man. We do not believe as we have already said that he intended either primarily. He is simply telling of the work of inbred sin. Certainly he could not be telling his present experience for he continues immediately in the eight chapter that "The law of the Spirit life in Christ Jesus hath set me free from the law of sin and death." He could not be in both states and conditions at that time for he wrote these chapters continuously. He must therefore be describing his former experience. Those who take comfort in the fact that Paul had at one time the experience of the Seventh chapter of Romans forget that he did not remain there but had already advanced to freedom from the carnal mind before he took up his pen to write. Some do not seem to know that there is more—even eight more chapters in this epistle. Paul had already arrived at the eighth chapter in his experience when he wrote this epistle. The fact of it is he is describing himself as he once was, contending against inbred sin. It is a struggle of those who have inbred sin, no matter who, whether regenerate or unregenerate. Some have tried to make out that it cannot refer to the experience of a sinner but only of a justified man. We say it can be shown to be the experience of both. The fact of it is Paul is using himself as an illustration in his past life. He is now supposing that he still is in the places where he once was. It is the language that men often use in an argument, assuming certain experiences for the sake of the argument. Paul in verse 9 showed how sin worked in him when he came to the years of accountability as it works in all children, and he now shows how it worked when he was regenerated but, not wholly sanctified.

"The seventh of Romans is no more dramatic than the

two preceding chapters or the eight of Romans. They are a remarkable mixture of the abstract and the concrete; of feeling, imagination and fact; as simple statement and as metaphor. To interpret them by a scientific method would be as preposterous as to apply logarithms to Milton's *Il Penseroso*. We must go out into life, we must go within, to others and our own experience for a quick and real comprehension.' (Beecher).

It is common practice even today to assume certain positions for the sake of the argument. Paul, we must remember is trying to show that our struggles, under sin, to keep the law can never sanctify us. "I am carnal." Those who have the carnal mind, whether regenerate or unregenerate are called carnal in Scripture. Paul uses this same phrase to denote the unsanctified Christians at Corinth. He says: "And I brethren could not write to you as unto spiritual but as carnal, even as babes in Christ." (I Cor. 3: 1). They were carnal before regeneration and "yet carnal" afterwards. "Sold under sin." The thought is not that there has been any real transaction of selling, itself but as far as sin acts and overcomes us, in so far we are under its domination, as if we were slaves sold to it. It means we are delivered up to its power and it has the mastery. This is the case when a child of God is overwhelmed by the carnal nature which makes him do and say the things that he knows he ought not to say and do. It is the same as the mastery of sin over a sinner, for the time being. In so far sin has the mastery. He goes on in the next verse to show what he means by being "sold under sin." Verses 15-24 show what it means to be "sold under sin."

Verse 15: This and the following verses are in explanation of verse 14 and show what is meant by being "carnal" and "sold under sin." These apply to anyone who is in any-way led to sin when his better nature shows him he ought not and his will is overcome by his carnal nature. The sinner is such a person. He knows what he ought to do in many cases and does not do it, although he strives against the

tendencies of his carnal nature. For instance the drunkard knows and approves the law of sobriety and resolves to obey it, but the sin principle is too strong within and he falls under its sway and is sold under sin. He obeys the tendency to drink strong drink.

The regenerate man is not dominated but struggles with the same sin principle and falls when he commits sin just as the sinner when he commits sin.

Verse 16: "I consent to the law that it is good." If we do wrong and know it is wrong and struggle against the sinful nature that prompts it, our very struggle to be good shows that we believe it is right to be good or in other words, that the law is good even if we do not keep it.

Verse 17: "It is no more I that do it." By "I" he means his better nature; his will when he is at his best. This verse shows that Paul was not talking of his present experience except assuming that he was still carnal for the sake of the argument. "Sin that dwelleth in me." By this Paul shows that sin is more than an act of the will. It is a principle of evil within us, as well as an outward act. The commentators have quoted from heathen writers to show that even the heathen recognized this sin principle working against their better nature, which had been enlightened only by natural religion. Their consciences were striving against this evil principle of inbred sin. Xenophon, one of the best men that heathendom produced says: "Certainly I must have two souls; for plainly it is not one and the same which is both good and evil; and at the same time wishes to do a thing and wishes not to do it. Plainly then, therefore two souls; and when the good one prevails, then it does good and when the evil one predominates then it does evil." (Xenophon's Cyclopedias VI: 1). Epictetus says "he that sins does not what he would; but what he would not that he does." Ovid, the Latin poet says: "Desire prompts one thing but the mind persuades to another. I see the good and approve it, and yet pursue the wrong." A great writer has given us a story entitled Mr. Jekyl and Dr. Hyde in which he depicts a man acting under two names and

personalities, showing that this double nature is an experience that is common. St. James calls those who have this dual nature of spiritual and carnal mind, "double-minded." (James 1: 8; 4: 8).

"Sin that dwelleth in me." We find from this that there is some thing that dwells in the heart that is unsanctified and the Bible calls it sin, even if some assert that it is only in the will. Hence we are justified in the commonly used term "in-dwelling sin."

Verse 18: "In my flesh dwelleth no good thing." This could not mean that Paul had such an experience as this, at the time he sent this letter to the Romans for he had arrived at the experience of being set free from this evil nature as we see in Chapter 8: 2. We also know that when he sent this letter to them he had arrived at a stage of experience of which he could say: "I am sure that when I come to you, I shall come in the fulness of the blessing of the gospel of Christ." (Rom. 15: 29) We know therefore that these assumptions as to this experience are for the sake of the argument, giving samples of his past experience. He means then to say that at the time he had such an experience, there was no good thing in his carnal nature. This is another proof of the doctrine of total depravity. There was no good thing in him.

Verse 19: "For the good that I would." This is virtually a repetition of verse 15.

Verse 20: This is also a repetition of verses 16 and 17.

Verse 21: "I find then a law." A law is a fixed regular way of working a fixed habit of working. Sin works regularly and naturally in him who has it, unless it is curbed by divine grace and then it is not always subject to divine grace.

Verse 22: "For I delight in the law of God after the inward man." The word translated "delight" according to Hudson's Greek Concordance means "to approve cordially." This is then a description of Paul as a converted man struggling with sin and yet delighting in the law of God. The sinner also in a measure, as we have shown, in the case of the

drunkard for instance, approves the law of sobriety although he is not able to live in accordance with what his conscience tells him he ought to do.

Verse 23: "But I see another law in my members." We must keep in mind constantly in studying this chapter that the apostle is simply trying to show how inbred sin works and for that reason that it will take more than the law to sanctify us. The law of God even if we could keep it would not sanctify us, because keeping the law would not destroy or eliminate the carnal nature. This inward propensity to evil brings us into captivity to sin and Satan for it belongs to them; it is of the same nature. The law of sin caused his members—hands, tongue and intellect to sin. How can a man be sanctified by keeping the law, when this inward propensity prevents his keeping the law?

Verse 24: "O wretched man that I am." We must with every verse keep in mind the argument of the apostle, in which he is trying to show that we cannot be sanctified by the law. He here has been showing that the law of sin is ever working in him against all his best efforts. It is a continual struggle (while we have the old man in us) to do right, whether we be saint or sinner for "the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." So the apostle has proved that with this incessant warfare within us, attempting always to hinder our doing the Will of God, it is impossible to keep the heart and will constantly in a righteous condition. It is a wretched life indeed. It is no use then to think that we can be sanctified by the deeds of the law. "Who shall deliver me from the body of this death." The carnal mind is a body of death. The allusion here is to the method of some tyrants, punishing criminals, by having them bound to a corpse, until after a time this corrupting body poisoned the criminal by its effluvia. He died of blood poison. The carnal mind is likened in its nature to that kind of a body and also in the contamination of associating with it. Instead of destroying it by our good works it will destroy us. We must get rid of sin or it will get

rid of us. We must have the old man destroyed or he will destroy us. God never intended that the new born soul should live long in such company. Jesus said: "Blessed are the pure in heart." He never pronounces any blessing on an experience of suppressed sin.

Verse 25: "I thank God." He sees help in the near future in his argument and rejoices at the prospect. The next chapter shows that he had obtained this experience, before he sent this epistle to Rome and hence, we believe, he had received this deliverance before he wrote this epistle at all. He is simply using his former experience for the sake of the argument and stating it, as if it were really true. He uses the historic style of tense and represents it as present tense for the sake of making the argument stronger and more vivid. He thanks God for deliverance from it. This shows he was helpless himself by his own works to sanctify himself and, that God does it for Jesus sake. This does away with purgatorial fires, culture, growth, evolution, sorrow and all human efforts and striving that men are offering for their sanctification and fitness for heaven. "So then with my mind I myself serve the law of God." The conclusion of the whole matter then is that after all our efforts to be sanctified by natural methods we are still serving God with our mind and the flesh with our corrupt affections.

CHAPTER VIII

HOLINESS FREES FROM LAW-BONDAGE—THE RESULTS

Holiness is freedom from the carnal mind. Vs. 1-10. The holy man has the indwelling Spirit. Vs. 11-27. Holy people are able to triumph over the most difficult and formidable circumstances and enemies. Vs. 28-39.

This is one of the most glorious chapters in the Bible. The note of practical victory that makes the believer victorious over everything of evil or hindrance in this life is here sounded. This chapter shows the glorious, practical victory of those who are completely saved from sin. It closes with a shout of triumph.

We have denominated this chapter: Holiness Frees From Law-Bondage, because we have just been seeing in chapter seven the difficulties that have been overcome. These made sanctification impossible by the law, because of two laws—the Law of the Old Testament and the law of inbred sin. There is danger of confusion in studying this, because the term, law is used in two senses. It is given to the Old Testament dispensation, which was founded on the moral law, that God gave through Moses, and which the Jews tried to make a ground of salvation by trying to keep it. (Those who are trying to be justified or sanctified in modern times by their good works, culture, suffering or penance are of the same order as the ancient Jews.)

The other sense in which the term, law is used is a rule of action or nature. Paul used this, in his description of the workings of the old carnal nature. He found a principle of sin in him whose nature or regular working is to oppose ev-

erything that is good. It "is enmity against God." (verse 7). It is a law of nature working in our members. By the death and atonement of Jesus, St. Paul was saved from keeping the law as a means of obtaining salvation. He was so delivered that while he did not get his deliverance by keeping the law, which he could not do, in his own strength, by the new life given him he had power to keep it in spirit, for the new life of salvation from sin gave him a love for its keeping, so that he was delivered from its bondage. He no longer served God from fear but love. He was free from compulsion except the compulsion of love. He was also set free from the tyranny of the carnal nature because that carnal nature had been destroyed. He was therefore, as this chapter shows, free from law-bondage—a slavish bondage. He now kept the law just as a good citizen keeps the law of his country because he loves his country and seeks to promote its interests by being a good citizen.

HOLINESS IS FREEDOM FROM THE CARNAL MIND.

Vs. 1-10.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Verse 1: "Therefore." This is a favorite word with Paul in summing up an argument. Note how he uses it. For instance in chapter 5: 1 "Therefore being justified by faith." It is the conclusion of his argument that we are justified by faith and not by works, as he proved in chapters three and four. So now he sums up or clinches the argument of chapters six and seven where he showed that we are to live without committing sin, as Christians. It is our privilege so to do, for we may have the old man crucified through Jesus Christ, because all our attempts to keep the law will not sanctify us. Therefore, we are free from condemnation through Jesus Christ. This is what he means when he says in the last verse of Chapter VII. "I thank God through Jesus Christ, our Lord." This verse should be read in connection with that last verse in chapter seven.

"No condemnation." Let us keep in mind still, the force and purpose of the argument, which was begun in Chapter 6: 1 that Christians do not commit sin because they are free from the carnal mind. They get established in Jesus Christ and get freedom through Christ and not through the impossible keeping of the law. This freedom from condemnation is achieved only by those who "are in Christ Jesus who walk not after the flesh but after the Spirit." This means more than being "once in grace always in grace." The word "condemnation" means freedom from censure or imputation of guilt. There is no condemnation to those who are in Christ Jesus, who have trusted him. They are free from guilt if they continue to walk in the Spirit. If they find the carnal mind yet in them they are guiltless for they are not the authors of inherited sin. If, however, they continue to walk in the Spirit they will seek to be made perfect or free from the carnal mind. This is the method of the Spirit. (See Galatians 3: 3). The Galatians did not keep on in the Spirit and allow him to save them from the carnal mind. It is like those today who seek deliverance from sin by piling up their own righteousness instead of the righteousness that is by faith. If we remain walking after the leading of the Spirit we will get complete

deliverance from the carnal mind. Otherwise we will get into condemnation, for it is the chief business of the Spirit, who is the Executive of the Godhead to make us holy. That is His business here in this world and He will lead us to it, even if we have never heard a preacher. He has led many souls into this liberty who never heard the doctrine of holiness technically presented. Paul tells us in verse three that the reason those, who walk not after the flesh but after the Spirit, are free from condemnation is because God "condemned sin in the flesh." Paul delights in antitheses and parallelisms. He shows that God frees from condemnation, for not keeping the law and at the same time does not condemn those, who have had sin that is in the flesh condemned. We are not condemned. We are not condemned because sin has been condemned in us. The word "condemned" is sometimes used to denote destroying, overcoming as in II Peter 2: 6 "And turning the cities of Sodom and Gomorrah into ashes condemning them with an overthrow." Here it means destroying. God destroys sin in the heart.

When we are justified two ways of continuance in salvation are before us--the way of the flesh and the way of the Spirit; one is a wrong way: it is that of the flesh, and many take it. We are to keep walking up to the light that the Spirit gives, or we shall be seeking to perfect salvation by works of the flesh. In the epistle to the Galatians Paul shows this more plainly. The Galatian church began in the Spirit but went on in the flesh and as the results backslid. Flesh and Spirit are the two key words of the epistle to the Galatians. Unless after conversion we keep on in the Spirit, by the Spirit-method of salvation, we shall backslide and get out of Christ. The Spirit method is salvation by faith. The flesh method is salvation by works, naturalism, growth, evolution and every other plan that is not sanctification by faith. Many begin and are justified by faith who try to go on and get sanctified by some other means than faith. The term flesh does not here mean the physical nature but the corrupt moral nature--the sinful nature of the soul. The old man has invented all sorts

of religious methods of getting sanctified, except by faith. To be IN CHRIST is a wonderful experience. It means to be joined to Him. This expression is seldom used in the New Testament. It means deep spiritual experience.

Verse 2: "For." Paul was a reasoner and is all through this epistle conducting an argument. This may be seen in the use of certain words. Such as "wherefore" and "therefore," as conclusions of his arguments are reached. Here he uses the word "For," (Greek *Gar*). He uses it one hundred and thirty-five times in this great epistle to the Romans. We have noticed its frequent use in chapter one. (See notes there). Here he uses it as synonymous with the word "Because." He is here explaining why he and all, who get victory, that is promised and is the result of the full application of the atonement of Jesus, are victorious over the old man or carnal nature spoken of in chapter seven.

"The law of the Spirit of life in Christ Jesus." The Holy Spirit comes to our help through the atonement of Jesus. He brings life in Christ Jesus. "Hath made me free from the law of sin and death." Instead of having the "law in my members warring against the law of my mind," he now has been set free by another law—"the law of the Spirit of life in Christ Jesus." One law destroyed the other—drove out the carnal mind and he was free. Just as the law of the tides that come in and lift up and set free the ship that is aground, held by the law of gravitation, so comes in the law of "life in Christ Jesus" and sets free from the law of sin and death. This is entire sanctification. This is the same freedom spoken of in Chapter 6: 18.

"The doctrine of the necessity of personal holiness clearly and strongly indicated and strongly laid down here should be deeply considered by every person professing godliness and while from the seventh chapter they learn that they have an infected and morally diseased nature, they should learn from the eighth that to destroy the works of the devil was Jesus Christ manifested; and that no soul can be said to be saved by Jesus Christ who is not saved from its sins. What a full

proof is it of the fallen state of man that there should be found persons professing Christianity more fervent in their pleadings for the necessary continuance of indwelling sin than they are for the mind that was in Christ. The seventh chapter, because there are some expressions, which, being misunderstood, seem to favor this doctrine, is read and incessantly quoted; the eighth chapter though given by the same inspiration, yet, because it so strongly shows the necessity of being saved from all sin, is seldom read and scarcely ever quoted." (Adam Clarke).

"Omit the clause 'to walk not after the flesh but after the Spirit' in verse 1. It probably has been interpolated here from verse 4. In sense at first sight it fits us well; here as there being a distinctive and correct statement of those in Christ to whom there is no condemnation; but on looking farther, it clearly appears to be out of place here, since at present the assertion is general, respecting all those who are in Christ, and afterward the distinction is raised, and their true and spiritual character defined." (Alford.)

Verse 3: "For what the law could not do." He now shows why the law could not sanctify. This is a summation of the argument of chapter seven. The law was too weak to sanctify the soul. Sin is too strong for the will power of man. We can not, by any efforts of our will, sanctify ourselves. We must be emancipated from the thraldom of sin by some outside power and that is the fulness of life imparted by the Holy Spirit. "In the likeness of sinful flesh." This is the unique plan of divine salvation—to save fallen man by one in the likeness of fallen man. This was like the lifting up of the brazen serpent in the wilderness to save the Israelites from poison of a real serpent. The likeness of a serpent to save from the poison of a real serpent. God's methods are not like those of man. "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord." (Isaiah 55: 7). "And for sin." The margin has it "by a sacrifice for sin." Jesus was made a sin offering that we might be saved from sin. "Condemned sin in the flesh." Sin in the flesh, that

is inbred sin, has been condemned. The Old Man is under condemnation. The condemnation has been pronounced upon him and we are conspiring to allow this condemned malefactor to live, if we in any way plead for the continuance of the old man either in us or any one else. If we seek to hinder in any way the work of holiness in the church we are conspiring against the court of heaven and its righteous decree. It is treason against the divine government. The word condemnation here means freedom from sin. (See notes on verse 1.)

Verse 4: "That the righteousness of the law might be fulfilled in us." The righteousness of the law is the spirit in which it is fulfilled. "Love is the fulfilling of the law." (Romans 13: 10). When the perfect love of God is shed abroad in our hearts by the Spirit. (Romans 5: 5), which means removal of inbred sin, then God accepts our love and allows it to fill out our service which is imperfect on account of our feebleness of judgment. So love becomes the fulfilling of the law and God accepts it and thus the righteousness of the law is fulfilled in us because we are walking "After the Spirit" whose office is to make us holy in this life.

Verse 5: "For." Notice that nearly every verse here begins with the words "for" or "because." The word "for" is causal and shows that he is passing from one conclusion, which he explains by another introduced by this causal word. He is here explaining why the righteousness of the law can not be fulfilled by us until we get wholly sanctified. Before that time we are after the flesh or "carnal" as were the church at Corinth (I Cor. 3: 1-2). It is only when we are filled with the Spirit that we can mind the things of the Spirit.

Verse 6: "For to be carnally minded is death." The word "for" introduces an explanation. Here we have the two minds—the carnal and the spiritual minds. One leads us to put our minds, thought and attention upon the things of sin that lead to death and the other leads us to mind or give our attention to spiritual things. A double minded man (James

4: 8) is one who has both minds at the same time and of course he can not keep the law and cannot be sanctified by it, which is the argument of Paul in chapter seven.

Verse 7: "Because the carnal mind is enmity against God." He introduces this statement with the explanatory word "Because." Notice the steps from verse 1, each verse explaining or proving the previous verse. He here gives us a positive definition of depravity. It is the spirit of enmity in the human soul against God. To return to the argument of chapter seven; as long as the carnal mind is in us it is useless to try to be sanctified by the keeping of the law. Keeping a commandment will not change or eradicate sinfulness from the texture of the heart. A disposition prone to evil will never allow the keeping of the law to sanctify us. "It is not subject to the law of God; neither indeed can be." And yet with this positive statement there are those, who in the name of religion talk of keeping the carnal mind suppressed. The Christian, who under light refuses to have the "law of life in Christ Jesus" drive out this evil principle or destroy it under any pretext or excuse whatever, will begin to retrograde in his spiritual life, for God never intended the carnal mind to remain in us after he gives light on the possibility of its removal.

Verse 8: "So they that are in the flesh cannot please God." Here we have light on the definition of "the flesh." Enoch pleased God while he was in the body (See Heb. 11: 5). So we know that the term "flesh" here does not mean the physical nature, but the corrupt nature of the unsaved man. He is in the flesh. He is minding the things of the fleshly, corrupt nature of sin, which is not in the body. Those who are in the flesh can not please God: neither can those please God who allow the flesh to remain in them, for God cannot be pleased with depravity. He cannot be pleased to have it in his children any more than in sinners.

Verse 9: "But ye are not in the flesh." They were not unregenerate. They were no longer dominated by the flesh.

They were "in the Spirit." "If so be that the Spirit of God dwell in you." This figure of the believer being a temple in which the Holy Spirit dwells is a favorite expression of Paul. (See I Cor. 2: 16, 17; I Cor 6: 19; II Cor. 6: 16; Eph. 2: 21, 22; Gal. 4: 6.) "Now if any man have not the Spirit of Christ he is none of his." This has been understood in two ways. Some have understood that it refers to the Holy Spirit; that the third person of the Holy Trinity is referred to. Others understand that it refers to the temper or disposition of Jesus. We are inclined to think it means the latter.

If any man have not the disposition of Jesus—the mind of Christ—his meekness, love, gentleness and compassion, he is none of his. But as the Holy Spirit dwelt in Jesus, as a man, and produced those qualities, it virtually means the same thing. Every Christian has the Holy Spirit in a measure before he has the fulness of the Spirit. For instance the disciples had the Holy Spirit in a measure before Pentecost. Jesus said "But ye know him, for he dwelleth with you and shall be in you." (John 14: 17) Jesus said this before the out-pouring of the Spirit at Pentecost. The disciples had a measure of the Holy Spirit, so to speak, before Pentecost. We learn that true religion is beyond forms and professions. The true test is not our works and words but our spirit. Have we the mind of Christ? No amount of zeal and profession, as important as they are, can prove that we belong to God unless we have the spirit of Jesus. It behooves us therefore to examine ourselves in the light of this Scripture and discover if we really are the followers of Jesus Christ. There is no such thing as a holy life unless we are permeated with the loving spirit of Jesus. This proves that he is in us and nothing else can prove it, if this be absent.

"The body is dead because of sin." Or "dead through sin or to sin." There are several interpretations of this passage. One is that the body here referred to is the body of sin spoken of in the previous chapters. Another is that the physical body can no longer be the instrument of sin, to be used by sin, in carrying out the purposes of the sin principle.

because that sin principle is now dead. Just as when a man dies his body is dead to the employments and activities of this world, so we are to so live free from committing sin that our bodies through which we commit sin are dead to the practice of sin. By referring to Chapter six where he shows that we are to live free from committing sin, we will see clearly what the apostle means here. We believe that the apostle is speaking of the physical body because he uses the phrase: "Mortal bodies" in the next verse. He is evidently thinking of the physical body, that is already condemned to die and is now on its way to the tomb. While divine grace does not save us from physical death now, yet it has saved the spiritual man, who by spiritual death was separated from God. The spiritual man is now alive while the physical body will die. It is under sentence of death. "The Spirit is life because of righteousness." This is sanctification by the Holy Spirit. Alford, who is one of the best authoritative commentators on the New Testament that the English race has produced says on this passage, "Not here the imputed righteousness of justification but the implanted righteousness of the sanctification of the Spirit." While our bodies are under sentence of death because of sin, our spirits are filled—permeated by the Holy Spirit—who sanctifies. This is akin to Paul's teaching in II Cor. 4: 16 "though our outward man perish, yet the inward man is renewed day by day."

THE HOLY MAN HAS THE INDWELLING SPIRIT. Vs. 11-27.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

In verse 9 we are told: "But ye are not in the flesh but in the Spirit, if the Spirit of God dwelleth in you." In this passage (verses 11-27) we see the results in the experience of those in whom the Spirit of God dwells. They are quickening of the body (verse 11); mortification of the deeds of the body (verse 13); guidance (verse 14); witness to our sonship (verses 15-16); help of our weakness (verse 26); assistance in our prayers (verse 26).

The remainder of this chapter is a discussion of ten special privileges that are afforded to believers because of the great atonement and its salvation. Just as in Chapter five, verses one to five, he shows the blessings that flow from justification by faith, so here he shows us ten benefits that flow from the complete plan of gospel salvation.

Verse 11: "Shall also quicken your mortal bodies." From this we infer that the body spoken of in the previous verse does not mean the body of sin but our physical body. He here states the glorious privilege or benefit of the resurrection of the body. This is the first benefit that he mentions. The indwelling Holy Spirit in the Spirit-filled believer is the same Spirit that raised up Jesus from the grave and he will raise up believers also from the grave with resurrection bodies. The full redemption of the body does not take place until the general resurrection of the dead. That resurrection is the result of the atonement of Jesus. He makes the soul complete in this world when we are wholly sanctified but the body must wait until the general resurrection of the saints—the first resurrection. (Rev. 20: 5-6).

Jesus said to his disciples: "Because I live ye shall live also" (John 14: 19). "Even the corrupt, carnal and mortal body, so long under the dominion of sin shall be made alive and recovered to the service of God. This will be done by the Spirit that dwells in us because that Spirit has restored life to our souls, abides with us with his purifying influence and because the design and tendency of his indwelling is to purify the entire man and restore all to God." (Barnes). The marginal reading is "Because of his Spirit that dwelleth in you."

Verse 12: "Therefore." Here we have another "therefore" which shows that the Apostle has arrived at some great conclusion in his argument. If we turn again to chapter six where he is proving that Christians must not sin, the intervening argument comes down to this same thing. We are not debtors to follow the flesh and commit sin. We do not have to do it. Some say we have to commit sin because of our fallen nature. But Paul says we are not debtors to follow the flesh. We do not have to sin. The Holy Spirit has not only slain the Old Man but he has also taken up his abode in us and we do not have to follow his dictates in any way, shape or manner.

Verse 13: "For if we live after the flesh we shall die." Here the statement is introduced by the explanatory, "for."

The reason we do not have to live after the flesh and must not, is because it will bring death to our souls—separation from God.

“Through the Spirit do mortify the deeds of the body.” To mortify means to put to death. It means, if we put to death the wickedness of the soul expressed through the body in acts of sin. The body is the instrument of the soul and by the help of the Spirit we can stop sinning. Here we see again reference to the argument of chapter six. Thank God through the help of the Holy Spirit we can live without committing sin! “Ye shall live.” “You shall be happy and be saved. Either your sins must die or you must. If they are suffered to life, you will die. If they are put to death you will live. This closes the argument of the apostle for the superiority of the gospel to the law in promoting the purity of man. By this strain of reasoning, he has shown that the gospel has accomplished what the law could not do—the sanctification of the soul, the destruction of the corrupt passions of our nature and the recovery of man to God.” (Barnes).

Verse 14: “For as many as are led by the Spirit of God.” Here is mentioned a second privilege and benefit of the atonement—divine guidance. There is such a thing as divine guidance. God leads us by his Spirit through his inspired word, his providences and impressions of his Spirit—the Spirit leads mostly however by the Word, that the Holy Spirit himself has inspired. “They are the sons of God.” Here is sonship, a third benefit flowing from the atonement. If the sinner convicted by the Holy Spirit yields and follows the path marked out by the Spirit he will become a son of God and will continue to be led by the Spirit. The proof that we are the sons of God is seen in our following the leadings of the Spirit of God. Sonship is the greatest privilege ever afforded to mortals. This is the royal order of the sons of God. This is the test of sonship—not what we feel, or what we do but are we wholly given up to follow the way marked out for us by the Holy Spirit?

Verse 15: "For ye have not received the spirit of bondage again to fear." Induced by the causal particle "for," this verse is an explanation of the preceding verse, which shows that we as the children of God are led by the Spirit. This is in great contrast to the former religion of the law in or by which they had been led through fear. The bondage of fear is the characteristic of all religions except Christianity. Under the law men were always afraid lest they had omitted something and might be punished. Heathen religions consist of fear lest their tyrant gods are angry. The characteristic of heathen religions is to be always afraid of an angry god whom they are anxious to appease.

The word religion means bondage and most religionists of the world are slaves in bondage to fear. The author of Hebrews speaks of those who are in bondage through fear of death. (Heb. 2: 15). It takes the religion of Christ to give men triumph over this fear. "The Spirit of adoption." This is the benefit or blessing whereby we obtain this sonship. It flows from salvation—adoption into the family of God. We are children of God because we are partakers of the divine nature and have been born of God. So God adopts us into His family. Jesus is the only begotten son, we are sons of God by adoption. Adopted into the family we are no longer under the bondage of fear. We have the feelings of love, affection and confidence which every true child feels for a parent. We are entitled thereby to all the privileges of the family of God. It causes us to look upon God as a compassionate father. Hence we are delivered from the bondage of fear. This spirit of adoption causes us to "Cry Abba Father" or Dear Father. Jesus taught the Fatherhood of God, as the blessed privilege and joy of believers. It is only the portion of those who have been born into the family. It does not come from natural birth. "Which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." The word Abba is a Chaldean word and means father. Abbott says it is the same as the word, papa, which comes from it.

Verse 16: "The Spirit itself beareth witness with our

spirit." The accurate translation is "The Spirit himself beareth witness." The Holy Spirit is a person and is everywhere so denominated in the Scriptures.

He bears witness or testifies to us that we are the children of God. This is the fourth benefit or privilege that is given us through the atonement. To have salvation and not be aware of it would give us no comfort and so God lets us know. The witness of the Holy Spirit is an inward persuasion that God gives us that we are accepted and adopted into His family. We cannot explain it any more than we can explain our own existence and yet it is just as real to us. This doctrine is found in other places in the Scriptures (See I John 5: 10, 11; I Cor. 2: 12.) Besides the direct witness of the Spirit we may have the indirect evidence in the fact that we have the fruit of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness and faith." (Gal. 5: 22-23). When the two agree we may be sure that we are children of God.

Verse 17: "And if children, then heirs." This is the logical result. If it is a real sonship then it is a real investment with the rights and privileges of sonship.

Children are heirs in all families. This is a fifth benefit flowing from the great salvation. Here is where the first great fundamental error in religion shows itself today. Multitudes say: "Why do we need to be converted? We do as well as others, our morality is sufficient." Not so, heaven is an inheritance. It cannot be bought or merited. We can obtain it only by inheritance. We can be heirs of heaven only by being born again. There is no other way to get into the family of God. Other scriptures tell us that heaven is an inheritance. (See Col. 1: 12; Acts 26: 18; Eph. 1: 11; I Peter 1: 4). "Joint heirs with Christ." He is the only begotten son of God, we are sons by adoption. We are to share the honors and glory of heaven with him. "If so be that we suffer with him." If we are to share the glories of heaven with Him we should be willing to suffer with Him in this world. The apostle is preparing their minds for the suffer-

ing that they must endure. Jesus did the same thing when he gave words of comfort and warning to his disciples as to the coming persecutions that they should receive. (See John 16: 1-4). "They that will live godly in Christ Jesus shall suffer persecution." The condition of reigning with him as joint-heirs is that we suffer with him here—suffer for the same truths and principles that he suffered. He said the same thing to Timothy "If we suffer we shall also reign with him." (II Tim. 2: 12). We are to be joint-heirs in his glory if we are joint-heirs in his sufferings. An anonymous writer says "There are seven **togethers** in Scripture which show the wondrous identification of the Lord Jesus Christ with believers. They indicate the everlasting purpose of our redemption as his plan in effecting that purpose. It is affirmed of us by the Spirit, in the word that we are **crucified together** with Christ; **quickened together** with Christ; **raised together** with Christ; **seated together** with Christ in heavenly places; **sufferers together** with Christ; **heirs together** with Christ and that we are to be **glorified together** with Christ. These seven **togethers** are the seven links of a chain that binds indissolubly to Christ." "Glorified with him." This is the sixth benefit that he mentions that comes to us from this great salvation.

Verse 18: "For I reckon." The causal word "for," here, shows why it will pay to suffer with Christ in promoting and witnessing to his cause in this world. To reckon means to judge: "I judge or think the sufferings of the present time are not worthy to be compared with the glory." When sufferings are severe it ought to give great encouragement, and the belief that they are of no consequence, when we think of the glory that is to be so infinitely great. What must the future glory be when we suffer severely? This was given to encourage the church at Rome to be true to God in the persecutions that would come. "That shall be revealed in us." We are to remember that the glory will be so great as to overshadow the most severe sufferings that we are ever to meet. This glory is to be revealed in us as

were the sufferings. He tells the Corinthians, "our light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory." (II Cor. 4: 17.)

Verse 19: "For the earnest expectation of the creature." There has hardly been any portion of Scripture concerning which there have been so many volumes written and so many divergent views. There are difficulties with all the explanations. The meaning of these verses is all contained in the interpretation given to the Greek word here translated "Creature." Some think it means the whole creation both animate and inanimate. Others think it refers to the Gentile world. Each interpreter has some very strong proofs to encourage his interpretation. We are inclined to take the view that Paul refers to the Gentile world. We quote from the great Commentator, Lightfoot, He says of the Greek word translated "Creature," "There is a two-fold key hanging at this place and it may unlock the whole and make the sense plain and easy. (1) First is the Greek phrase *pasa ktisis*, which we render **the whole creation** and which we meet twice elsewhere in the New Testament. In Mark 16: 15 it is rendered "Preach the gospel to **every creature**" and in Col. 1: 23 it is rendered the gospel was preached to **every creature**. Now by this it is sufficiently apparent what is meant by *pasa ktisis* in both places, viz. **all nations** or the heathen world. For that which is in St. Mark is, preach the gospel to **every creature** is in Matthew preach the gospel to **all nations**. And this very phrase in this place lays claim to that very interpretation. And the Hebrew *cal haberaith* which answers to the Greek *pasa ktisis* **every creature** is applied to the Gentiles by the Jews and by way of opposition to **Israel**.

(2) The second key is the Greek word *mataiotati* (verse 20) which is not unfitly rendered **vanity**; but then this vanity is improperly applied to the **vanishing**, dying, changing state of the creation, as it does the inward vanity or emptiness of the mind. So the apostle speaking of the Gentiles, concerning whom he speaks here, tells us "they became vain

in their imaginations" (Rom. 1: 21) and again "the Gentiles walk in the vanity of their mind." (Col. 4: 17). The word translated creature evidently means according to this, the whole created world of mankind—every moral creature in the Gentile world. Whether it means creation as a whole or the Gentile nations, it means that when Jesus appears with his saints in glory the whole heathen world who have been sighing and longing for light and satisfaction in their religion are really longing, even if ignorantly, for the glorious things involved in the manifestation of the sons of God, which will be manifested with Jesus at the time of his appearing. This is more natural than to suppose that Paul should suddenly introduce inanimate nature when he nowhere else speaks of it in all this epistle. Coupling this verse with the seventeenth, we find by this interpretation that they speak of the same thing—the manifestation of the sons of God with Jesus, and the whole heathen world who have believed."

Verse 20: "For the creature was made subject to vanity." The heathen "became vain in their imaginations" (Chapter 1: 27) by their own choice. But they became subject to the vanity that they chose, which became a result which they did not desire. God allows those who choose any evil principle to become subject to that principle. This is a natural law which he does not hinder when men choose evil. "May we not say, it became vain willingly? but was made subject to vanity unwillingly; but this produced the just indignation and vengeance of God." (Adam Clarke). "In hope." These words may better be joined with the next verse. They make better sense.

Verse 21: "Because the creature itself also shall be delivered." If we join the phrase "in hope" of the last verse with these words it will read (literally translated): "in hope that the creature itself also shall be delivered." The Gentile world shall in God's appointed time be delivered from the bondage of sinful corruption. The day will come when they will be purified from sin. That is the "hope." Are not the

heathen world today, manifestly in India, seeking heart holiness by their washing in sacred rivers and torture of the body and by their own confession? "Into the glorious liberty of the children of God." There is no real liberty except the liberation of the soul from sin.

Verse 22: "For we know that the whole creation groaneth." This could not mean that the whole fabric of the material world groans. It means that the whole Gentile world are oppressed by sinful corruption.

Verse 23: "But ourselves also." We Jews as well as the Gentiles he means. We look forward to the resurrection of the body when soul and body shall be united and we shall be free from the limitations that the body brings to us. The prophet Haggai said that Jesus was the desire of all nations. The Jews as the first fruits of the gospel were given the first opportunity and they were like the first fruits of harvest that are gathered. The converted Jews as well as the Gentiles look for the full redemption of soul and body. These are the full benefits or climax of the benefits of the atonement of Jesus. It means all that is included in the heirship of the sons of God spoken of in verse 17. Every real Christian like Paul does not think it mercenary, or a mark of undue self-love to wish and long for the manifestation of the sons of God, at the coming of Jesus Christ, when we shall be freed from infirmities of this frail, physical body and shall be where "the wicked shall cease from troubling and the weary shall be at rest."

Verse 24: "For we are saved by hope." The term salvation is used in the scripture in two senses—initial and final salvation. There is a present salvation and there is a final salvation. "He that endureth to the end shall be saved," is the final salvation. We are saved by faith but our continuance in the way of faith will be helped and determined by our hope. It keeps us trusting for final salvation. Our trials are so great that only the hope of the future life keeps our faith steady. Paul says to the Corinthians "If in this life only we have hope we are of all men most miserable." (I

Cor. 15: 19). Hope has to do with future. So when a thing is seen or passed it is not a matter of hope. "It is not hope." We do not look for things we already have.

Verse 25: "But if we hope . . . then do we with patience wait for it." If our hope is good; if we are sure, then we can exercise patience to obtain it. This enables us to endure the most severe trials, with patience. Patience is one of the results of a good hope.

Verse 26: "Likewise the Spirit helpeth our infirmities." Here we have a seventh benefit or blessing flowing from the experience of salvation. It is the help of the Holy Spirit for our infirmities especially in those infirmities that hinder us when we pray. Jesus had promised his disciples that they should have the help of the Spirit (See John 16: 13). There are many hindrances to prayer in ourselves. But it is for our encouragement that the Holy Spirit helps us pray so that we can prevail with God in spite of our infirmities. How joyous we should take this, that our infirmities—not our sins—shall not prevent our successful prayer, if we are wholly given to God. The Spirit helps us pray. He prompts to pray for the things that God will give. He helps our weakness of faith. He produces desires and thoughts in our hearts. He is our counsellor, our advocate here just as Jesus is our Advocate in heaven. We have Jesus, our Advocate before the throne of God, and we have the Holy Spirit as our Advocate on earth, helping us to pray. An advocate is one who is called to ones side to assist in a court. The Spirit helps us plead with God in prayer. "With groanings that can not be uttered." The Spirit helps us in those petitions that we offer, with such deep feelings that they cannot be put into speech, but are in the language of a groan. We ought to be encouraged to pray, for the Spirit helps us in our deepest, most agonizing prayers.

Verse 27: "And he that searcheth the heart." God, the father, knows our hearts and he knows the mind of the Spirit. So, he does not always need to have these deep mo-

tions of the heart in us put into human speech. He knows and the Spirit knows. He, as our Advocate makes intercession for the saints and helps us pray for the things that God is willing to give because they are in accordance with his prayer. We would not know what to pray for, except the Holy Spirit shows us and moved us thus to pray. We ought never to resist an impulse to pray. It is resistance to the promptings of the Holy Spirit.

HOLY PEOPLE ARE ABLE TO TRIUMPH OVER THE MOST
DIFFICULT AND FORMIDABLE CIRCUMSTANCES
AND ENEMIES. Vs. 28-38.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom did he foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

There are no more dangerous and hostile forces arrayed against us in this life than are mentioned in the following

verses, ending with the chapter. Full salvation enables us to triumph over them all.

Verse 28: "For we know that all things work together for good to them that love God." Here is our eighth benefit that comes to the saints through the great salvation. It is the fact of a divine, guiding Providence. He declares that "all things work together for good," not to every one but to them "that love God." There are several opinions among men concerning this text; one is that "we believe that all things work together for good;" another is "we know that some things work together for good." But Paul goes farther and says "We know that all things work together for good to them that love God." He had got beyond mere belief in overruling Providence. He knew that God takes care of his own. He does not say that all things *separately* work for good but they work "together." Each helps to form the combination and the combination in its outcome is good. Many things of themselves are not good but they work together, and one adverse thing like the mixture of two chemicals, working together produces good. It is like looking at the back side of a tapestry that is being woven. It looks confused and anything but beautiful, but when we look at the other side, we find that harmony and beauty are there and the apparently confused mass has all been straightened out. "To them that are called." The word translated "called" here, means those who have accepted God's call to the feast. (See Luke 14: 16, 17). It means the same as "them that love God" in the first part of the verse. "According to his purpose." The next verse shows that the purpose of God is that we may be conformed to "the image of his son."

Verse 29: "Predestinated to be conformed to the image of his Son." An endless debate has arisen in the church of God because men have tried to drag in their philosophy and make this verse mean something else than what it plainly teaches. The doctrine of the election of a few to eternal life while God passes by the rest of the race has been interpreted

into this verse because men have not let the verse speak for itself. It does not say that God called some and left the rest to perish. It says that he called those who believe to be "conformed to the image of his Son;" that is to be holy. He foreknew that there would be those who loved him and these he predestinated or determined should become holy. Lyman Abbott, whom no one can suspect of being prejudiced in favor of Arminian theology says of this verse, "The called are those who are invited as to a feast, and hence those who have accepted that invitation. For the Scriptural illustration of the called and the not called see Luke 14: 16-24. where those who were bidden and made excuse are shut out from the future invitation . . . 'according to his purpose,' which purpose Paul proceeds to show in the following verse: it is that they may be conformed to the image of his Son. All things then work together for good to those who love God, who accept the invitation to glory and honor and immortality and who accept his purpose to work out in them, through suffering, a perfect manhood, after the pattern afforded by the perfect manhood afforded by the life and character of Jesus Christ." We find there is a divine election to holiness as stated by Paul in his other epistles. He says to the Ephesians "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1: 4). "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thes. 2: 14). We are called to holiness. God has so predestinated (determined) from the foundation of the world. He makes all things work together for good to such people. "That he might be the first born among many brethren." The first born among the Israelites were set apart as especially dedicated to God. They are the type of entire consecration. God required them to be specially set apart for him. So when we read of the "First born whose names are written in heaven" (Heb. 12: 23), we understand that it refers to those who are wholly consecrated.

Verse 30: "Moreover whom he did predestinate." The word "predestinate" means to "determine." Whom he had determined to make holy he called and whom he called, he justified. He pardoned, because they obeyed the call, those whom he was to sanctify. "He also glorified." This does not especially or exclusively refer to final glorification in heaven but a glorification that begins in this life. This glorification especially refers to the church being conformed to the glorious blessing, of being "conformed to the image of" Jesus Christ, or entirely sanctified (See verse 29). This is glory indeed. Many do not realize what an honor that is. Adam Clarke says "He has honored and dignified the Gentiles with the highest privileges; and he has already taken many of them to the kingdom of glory and many more are on their way thither, and all who love him and continue faithful unto death shall inherit that glory eternally. Hence it is added, "them he glorified;" for all the honors which he confers on them have respect to and are tended to promote their endless felicity, and though the terms are here used in a more general sense, yet if we take them more restrictedly, we must consider that in the work of justification, sanctification is implied, justification being the beginning and foundation of that work. From all this we learn that, in the work of justification, sanctification is implied, justification being the foundation and beginning of that work. From all this, we learn that none will be glorified, who have not been sanctified; that the justified are those who have been called or invited and have accepted the gospel. The word glorified is in many places in the New Testament used to denote an experience of glory in this world. (See John 11: 4; 12: 23, 28; 13: 31, 32; 14: 13; 15: 8; 21: 19; Acts 3: 13; Romans 11: 13). In all these places it refers to this life. God had so highly honored these Gentiles with the gifts and graces of the Spirit that they had a glory already before, they came to the more excellent glory of heaven.

Verse 31: "What shall we then say to these things?" What shall we say in view of the great glory shown us in the

many blessings he poured upon us? Such wonderful blessings bestowed upon us make all our trials and persecutions seem as nothing. It is much the same as what Paul said in II Cor. 4: 17, "For our light affliction which are but for a moment worketh for us a far more exceeding and eternal weight of glory." This church went through awful persecution a few years later. He is giving this church, who were in the midst of persecution, comfort. He speaks in this and the rest of the chapter of the different ways in which persecution might come. There are four phrases that suggest the forms of that persecution: "Against us" (verse 31); "lay anything to the charge of God's elect;" "condemneth;" "separate us from the love of God." These expressions show the things that might be brought up against the church of God. He asks "who can be against us." Since it is God who is for us, every one else when compared with God is insignificant and not to be mentioned. God is mightier than all our foes. Those who think that Paul was living at this time in the seventh chapter of Romans should read this note of triumph. If God be for us we can be free, from the old man of sin, within us. It cannot drag us down. This shows Paul was writing his former experience in the seventh chapter of Romans, simply as an illustration. We who have been saved from sin can hardly estimate the high honors that God has thrust upon us.

Verse 32: "He that spared not his own Son, but delivered him up." God did everything that he could for us. He gave the best gift that he had. If that be so, he will withhold no other good thing from us. Will he do any less than his best for us? This is another benefit of salvation—the ninth. If that is so what do we care for persecution, since such a God, who has shown such love, is for us? Jesus said in Matthew 7: 11, "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." This is the ninth benefit—God for us. What a consolation this was to this church who were so soon to go

through the fires of persecution and martyrdm! What a privilege to belong to God under such conditions. "For us all." This shows that the so called doctrine of election as taught by some, that God has chosen unconditionally certain people for salvation and passed by the rest, meets with no sanction from scripture, for Paul says God delivered up his Son "for us all"—not for a certain class.

Verse 33: "Who shall lay anything to God's elect?" Who shall bring any charges against God's elect? This is like an accusation or indictment brought in a court. God has cleared his people by justifying them and forgiving their sins and who is there to judge them as unfit or unsaved, and to be finally destroyed in perdition? God has justified them and Satan and wicked men may judge them, but all in vain. It amounts to nothing. They have been cleared in the court of heaven.

Verse 34: "Who is he that condemneth?" It is no use for any one to pass condemnation on those whom God has justified by faith in the atonement of Jesus. Jews might try to judge and condemn those who were no longer trying to keep the law as a means of salvation, but Jesus has died and risen to the right hand of God and that is our plea when men try to condemn us for not trying to get saved by the keeping of the law. Jesus not only died for us but to make the matter certain, he is even interceding in heaven for us (Heb. 7: 25).

Verse 35: "Who shall separate us from the love of Christ?" A tenth benefit—the inseparable love of God. Man may oppress us but unless they can take the love of Jesus out of our hearts they can not injure or conquer us. The slave oppressed by a cruel master yet has something that the master could not get at or destroy or rob him of and that is the love of Jesus in his soul. He is conqueror. There is nothing in this world that can take away that love from our hearts. If it ever departs it will be because we allow it. This makes the Christian a victor in every condition of life. This love will surmount all trials. "Shall tribulation?" He

now enumerates some of the most trying things that can be conceived. The Greek word for tribulation here is "pressure." Paul knew what pressure of tribulation meant. In Chapter 5: 3 he says: "We glory in tribulation." He wrote to the Corinthians that when he came to Asia he was "pressed out of measure, above strength insomuch that we despaired even of life." (II Cor. 1: 8). He knew just what he was writing about. But the love of Jesus in his heart was something that could not be separated from him by any pressure of outward circumstances. This means that the love of Jesus was a real experience in his heart. This pressure was caused by external circumstances. "Or distress." The word means "straitness" or narrowness. It means distress of mind so great that a man does not know where to turn for relief. It is something internal. He says the same thing in II Cor. 7: 5 concerning his experience at one time. He says "without were fightings, within fears. "Persecution." He who embraced the cause of Jesus at that time had to make up his mind to endure persecution. "Or famine." We read in Hebrews 11: 37 that the ancient Christians were driven from home and had a hard time with poverty and want. But they triumphed by faith. "Or famine or nakedness." This means that even lack of the necessities of life can not separate the believer from the love of Christ. "Or peril, or sword." Even the fear of death by violence can not separate from the love of Christ.

Verse 36: "As it is written." This shows Paul's regard for and belief in the inspiration of the Old Testament. Like Jesus he quoted it and believed in it. "For thy sake we are killed." They were always considered by their enemies as worthy of death at any time. This was not only true in the days of the Psalmist and the Apostle Paul, but it is the attitude of the world towards the true people of God in every age. Paul says in I Cor. 4: 9, "God hath set forth us apostles last, as it were appointed to death."

Verse 37: "Nay, in all these things we are more than conquerors." This is a great expression. God not only en-

ables his true disciples to conquer but to be more than conquerors. It means that they not only get victory over their enemies but get a blessing out of the victory. They not only, for instance, triumph in tribulation but they "glory in tribulation." (Chapter 5: 3). They find a sweetness in the triumph. Samson not only overcame and killed the lion but he found honey afterwards in the carcass of his enemy. They get something more than mere victory—a victory that enriches their souls. "Through him that loved us." This great triumph over all adverse circumstances comes through the strength given by Christ. It is not achieved in our own strength.

Verse 38: "For I am persuaded." In other words I am sure. Bless God there are some things of which we may be sure! He was sure that there could be no force strong enough or any circumstances whatever so great as to wrench the love of Christ from his heart. This has been proved in all ages by the true believers in Jesus. He now goes on to enumerate the most severe things that could come. "Neither death." The fear of death. It was this fearlessness on the part of the early church in the very article of death itself that made such an impression on the heathen world about them that caused Christianity to overcome the opposition of the Roman Empire. "Nor life." The enemies of the early church offered them their lives many times, if they would renounce their religion. But that did not buy their allegiance from Jesus Christ. They gave up this material, physical life that they might obtain eternal life. "Nor angels." This evidently means the fallen angels, the evil spirits of darkness. Good angels would do nothing to separate them from the love of God. The devil does much of his work of seducing men from their love to God, through evil angels—his emissaries. "Nor principalities." This may mean the magistrates before whom they were brought or it may mean wicked spirits of high rank. Paul refers to the latter in Eph. 6:12 thus: "For we wrestle not against flesh and blood but against principalities." "Nor powers." This word is used

to describe earthly magistrates and wicked angels in the writings of the Jews. "Nor things present." Whatever the present calamities might be they could not separate from the love of God. "Nor things to come." Many people are more disturbed and worry about the things that are coming than they do at present ills. Most of the worry of the world is over things that never take place. The love of God in the heart saves from anticipation of things that are in the future.

Verse 39: "Nor height." Prosperity often ruins well meaning people. They get to such heights of prosperity that they get dizzy and fall. "Nor depth." Others who can not become overcome by prosperity are defeated by the depths of adversity. They "curse God and die." "Nor any other creature." Nor anything else. It would seem as if Paul had mentioned about everything that could possibly come between his soul and the love of Christ but he now says boldly after all this catalogue of ills, as if to show that the love of God is more than a match for any circumstance, "Nor anything else" whether from devils or men. None can separate us from the love of God.

Thus ends with a note of triumph, one of the most glorious chapters in the whole Bible. It was written to the church of Rome, the capital city of the world by the great apostle to the Gentiles, one of the greatest minds the world has ever produced; a man in character like his Master, Jesus Christ, who lived the principles of Jesus Christ and died a martyr's death for him. It is the first methodical, systematic statement of the fundamentals of Christianity. Its chief end and its scope is to show that the great object of the invitation of God to a sinful world is that they may be holy—predestinated or determined by God to be "conformed to the image" of Jesus Christ—the holy, meek, unspotted Lamb of God. "Paul has shown in chapters 6, 7 that believers are bound up with Christ in his death, burial and resurrection; and that this union delivering all alike from legal hope and legal fear induces new and loving obedience. They

become dead to the law by the body of Christ, that in union or marriage to him as their risen Lord and life they may live and bear fruit to God. So the apostle establishes their sanctification as well as justification by the grace of God only, not through bondage to the law, but through union to Christ in liberty.'' (Fraser's Snyoptical Lectures).

CHAPTER IX

A NEW CHURCH TAKES THE PLACE OF A HOLINESS- REJECTING CHURCH

Holy people have a deep, sincere love for the church of God.

Vs. 1-5. God has passed by every unholiness church. The history of the Jews illustrates this. Vs. 6-33.

The original covenant that God made with his people was the covenant of holiness. He promised to make them a holy people if they would obey his commands. This was when he gave the law. "Now therefore if ye will obey my voice indeed and keep my covenant, ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." (Exodus 19: 5, 6.) This original covenant was said by Jesus to be all summed up in the command "thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind." This is what is known as perfect love or full salvation. It will be noticed that this was the standard required and usually when the biography of a Jewish or Israelitish king was given he was estimated in his character according as he had come up to this standard of perfection (I Kings 8: 61; I Kings 11: 4; I Kings 15: 3; II Kings 20: 3.) Jeremiah in his distress as to the moral ruin of the Jewish nation laments their fall saying "Israel was holiness to the Lord." This was their original profession. They had failed to come up to the covenant of holiness. They did not come up to their light and when Jesus came with greater light they crucified him instead of accepting it. So they were rejected of God.

We assert that the great blessing of the Gospel also and its aim and object is to make men holy. This needs no proof to a humble candid scholar of the Bible. Even infidels acknowledge that the Scriptures teach the requirement of a holy life. We also assert that according to Paul in the last chapter (verse 29) that the object of the call of God to sinful man is more than to save them from hell. It is that they may be "conformed to the image of his son." This is the object of "the calling" of the gospel and hence Paul comes to it as the climax of his great argument on salvation from sin, proved in chapters 4, 5, 6, 7, and 8. Paul had two serious difficulties with which to contend in this argument. The first was that Jews could be both justified and sanctified by faith and not by the works of the law. He has finished here the proof that they can be thus saved by faith. Now another serious difficulty arises and that is that Gentiles could be as truly justified and sanctified by faith as the Jews. In this chapter he shows that they can; that holiness is for all, as well as the Jews. It upset all the Jewish notions and prejudices. The Holy Spirit had been poured out on the house of Cornelius, the Gentile, at Caesarea and thus had the truth been emphasized and proved, but now he must construct an argument to show the Jews at Rome who probably knew nothing about it, that the Gentiles as truly as Jews could be sanctified by faith, so that their prejudice against the Gentiles might be removed. There is nothing so hard to combat as prejudice even in good people.

It is very unfortunate that this and chapters 10 and 11 have been used to teach a doctrine they were never intended to teach—predestination and foreordination of personal salvation. They were never so intended. If we get at the key of this chapter we shall find that this fore-ordination and predestination was to be the calling of nations to certain duties and not a calling of individuals to personal salvation. The object of this chapter then is to show the universality of grace for all nations. We have met nothing more to the point than the following from Lyman Abbott. "When the language of

an author is enigmatical, we must always be governed by the conclusion which he finally reaches. However labyrinthine the path, however it may seem to turn and twine and go back on itself, it is perfectly clear that no interpretation of his meaning can be correct which denies the final result, as he himself defines it at the end of his reasoning. . . . Now Paul has told us in perfectly explicit and unambiguous terms what is the conclusion to which he is trying to conduct his readers in this epistle. He states the conclusion of his argument in the close of the eleventh chapter. 'God hath' he says 'shut up all unto disobedience **that he might have mercy upon all.**' In this he reiterates the conclusion which by a different process he had reached in the fifth chapter 'As through one trespass the judgment came unto all men unto condemnation, even so through one act of righteousness the free gift came unto all men unto justification of life.' Whatever interpretation then we may give to Paul's argument in this ninth chapter, we can not interpret him as teaching in it, that God's grace is limited to an elect number chosen out of the human race to be the recipients of it; for so to interpret him is to make him teach in his argument something exactly contrary to that to which his argument finally conducts him. The object of the ninth chapter is to prove the universality of divine grace, that God's free gift is unto all men, that God has mercy upon all.' Paul was not talking about personal election, predestination or foreordination, for these questions were not agitating the church at that time. He is trying to get the Jews to see that the Gentiles were as much and as truly concerned in redemption as the Jews. God did it—called them because of his sovereignty, to be his special people until the plan of salvation was ripe for the whole world.

It was no doubt a painful subject for the apostle to discuss for he loved his countrymen and it could not be easy for him to show God had invited the Gentiles into all the privileges of the gospel and had rejected the Jews, as a nation, because the most of them had rejected holiness under-

the Old Testament covenant and also Jesus. Paul conducts his argument very delicately so as not to unnecessarily wound their feelings and at the same time, so as not to sacrifice the truth. "And all this was intended at once to vindicate the divine dispensations to convince the infidel Jew, to satisfy the believing Gentiles that his calling or invitation into the church was valid; to arm him against the cavils and objections of the unbelieving Jews and to dispose the Christian Jew to receive and own the believing Gentile as a member of the family and kingdom of God by a divine right equal to any that he himself could pretend." (Clarke).

HOLY PEOPLE HAVE A DEEP, SINCERE LOVE FOR THE CHURCH OF GOD. Vs. 1-5.

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Verse 1: "I say the truth in Christ. I lie not." Thus virtually taking an oath. He makes a most solemn affirmation that he is speaking the truth. He is the same as calling upon Jesus Christ, as witness to the truth he is speaking. He also is declaring that the Holy Spirit is a witness to the truth of his statements. No doubt some of his country men in their prejudice might accuse him of turning traitor to his nation because he is arguing in favor of the Gentiles as sharers in the great salvation of Jesus Christ. Some times it is necessary in great and most important occasions to make strongest affirmations. This shows that the matter Paul now has under discussion is of the utmost importance. It was necessary to convince the converted Jews who might think

that Paul was not sincere, of the heaviness of heart under which he wrote. This shows that this inspired man taught that Jesus Christ sees and knows with the Holy Ghost our inmost thoughts and motives. In chapter 8: 27 he shows that God searches the heart, as he here says, "And he that searcheth the hearts knoweth."

"My conscience also bearing me witness." Conscience is that faculty of man that sits in judgment on our actions and judges them by the motives that prompted us in doing them. So Paul here appeals to Christ and the Holy Spirit as his judges. He was always seeking in his unconverted past life to live with a "conscience void of offence towards God and man." This was a great element of character in Paul. (See Acts 23: 1; 24: 16; II Cor. 1: 12; I Tim. 1: 5; II Tim. 1: 3). This was different from the natural conscience of a heathen. He shows it was enlightened by the Holy Spirit.

Verse 2: "Great heaviness and sorrow." This is in accordance with the spirit of the Christian religion to have joy and sorrow at the same time. He says in another place "As sorrowful yet always rejoicing." (II Cor. 10). The true child of God has a joy that is supernatural at the same time like Paul he is burdened for his friends and companions who are unsaved. To have a burden of soul is one of the evidences that we have spiritual life. To be solicitous for the sanctification of the church is the mark of a holy man.

Verse 3: "For I could wish myself accursed from God." The marginal rendering of the word, "Accursed" is "Separated." He would be willing to be separated from Christ—to give up his own salvation if it would bring salvation to his countrymen. He would be willing to sacrifice his hopes of eternity, if he could thereby bring salvation to them. This is true patriotism—even greater than the heroism of the battlefield where men lay down their natural lives for the sake of their countrymen. Paul was even willing to lay down his spiritual life. This is like Moses who in his distress at the backsliding of Israel prayed God to spare them and blot his

name from the book of life as a ransom. (See Ex. 32: 32). God has given us a peculiar responsibility for the souls of the men with whom we come in contact and especially those of our own kindred. A call to foreign lands will not excuse us from our duty to the souls at home.

It seemed sad to Paul that the Jewish people, who were God's church were to be passed by and the church of God was to be made up mostly of Gentiles. It is much like it is today and in all ages when the body, or church that God raised up, are unfaithful to their charge and backslide or grow cold, God has to raise up another church or organization, whether it be true in the history of the Methodist church, the Quakers, or the Salvation Army. Past history will not atone for a backsliding church or give it now any value or standing with God. He will raise up another when any church is done with the work God gave it to do. No wonder that Paul felt so bad. No wonder those who today stand for all that the eighth chapter of Romans teaches should feel sad as they see the neglect of holiness which is apparent on the part of churches, who professes to have been raised up for that very purpose. Paul saw that his brethren had missed their opportunity and he was sad and yet he had to be true to them and tell them the truth.

Verse 4: "Who are Israelites?" Called after Jacob their founder who was named Israel because he had obtained the second blessing that redeemed him from all evil. (Gen. 48: 16). (Also see John 1: 47). "To whom pertaineth the adoption." God had adopted them into his family and made them his representatives in the world. "And the glory." They had seen the glory of God in the pillar and the cloud and in the Shechinah that was manifested in the tabernacle and temple. "And the covenants." God had made many covenants with them. He had honored them above all people in this regard. "The giving of the law." He had honored them above all people in giving them his law through Moses. "And the service." "The particular ordinances, rites, and ceremonies of their religious worship; especially sacrificial sys-

tem, so expressive of the sinfulness of sin and the holiness of God." (Clarke). "And the promises." God made many promises to the Jews. The greatest of these were the promises to give the Messiah (Christ) and the outpouring of the Holy Spirit. The Old Testament was full of these promises.

Verse 5: "Whose are the fathers." The greatest men of the world—Abraham, Isaac, Jacob and Moses were their ancestors. "Christ came." Jesus was a Jew. It was the greatest honor that any race ever had conferred upon it to have had Jesus Christ a product of their race. "Who is over all God-blessed forever." This shows that Paul believed in the deity of Jesus Christ.

GOD HAS PASSED BY EVERY UNHOLY CHURCH. THE HISTORY OF THE JEWS ILLUSTRATES THIS.

Vs. 6-33.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it? Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of the Sabaoth had left us a seed, we had been as Sodoma, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness, which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Verse 6: "Not as though the word of God had taken none effect." This verse is the key to understanding this chapter that has caused endless discussion. Paul is here answering an objection that would naturally suggest itself to a Jew. God had made great promises to them through Abraham, Isaac and Jacob. They expected that God would favor them as no other nation and now to have Paul tell of their being cast off and the Gentiles given the place, that they had

expected to have, was surely staggering. Did Paul mean to say that God was going to make void his promises? Did he mean to say that God was not faithful to his promise to Abraham that "in thy seed shall all the nations of the earth be blessed"? Did he mean to say that the promises were of no account? This is the key to understanding this chapter: it is not primarily a disquisition on foreordination and predestination as far as the experience and election of individuals is concerned. It has nothing to do except by inference as to individual salvation, although that may be inferred more or less from it. Paul is showing that God has a principle of election as regards nations in carrying out his purposes in the world. He chose Abraham as the founder of the spiritual church. Why he chose him instead of some other man we do not know. Why he chose the Jews instead of some other nation, only he knows. Why he chose Paul to be the great apostle to the Gentiles, only God knows. He might have chosen some other man. He is sovereign and has the right to do as he pleases in the matter. Why he chose to have you and I born in this Christian land; why we were not born in the slums with but few privileges of the gospel we do not know. We do know, however, that he will give every body the opportunity to follow what light they have and thus be saved. No one will be lost but might have been saved. But in this chapter we are considering the question why he chose the Gentiles and displaced the Jewish church. He had told the Jews that if they failed in allegiance to him they must suffer. (See Deut. 28.)

They need find no fault with God. Had he not always been choosing some and passing by others? Did he not choose Abraham and pass by others? Did he not choose one of the twins of Rebecca and not the other? Did he not choose Jacob and not Esau to carry out his purpose? Was he now doing any more than he had always been doing?

He shows that God had kept his promises. When he said to Abraham "in thy seed shall all the nations of the earth be blessed," he meant the spiritual seed of Abraham and not

those who were simply the children of Abraham by natural birth. He chose those who had chosen to be faithful to him and were heirs to the promises because of their faith. So that even Gentiles could be the spiritual children of Abraham by their faith. Thus the promise of God stood. His truth and justice were vindicated and every one has an opportunity to be the children of Abraham if they will believe. So divine sovereignty and human will do not conflict. It is the same way as regards personal salvation. God has chosen to salvation all those who trust in the atonement of Jesus.

"They are not all Israel which are of Israel." Israel is used as a term in two senses—the spiritual and the natural Israel.

Verse 7: "Neither, because they are the seed of Abraham are they all children." God did not choose the descendants of Abraham's son, Ishmael. He passed them by and chose Isaac and his descendants. He also passed by Esau and chose Jacob and his sons.

Verse 8: "The children of the promise are counted for seed." God chose only the children of Isaac and not the children of Ishmael and so not all the natural children of Abraham were chosen—only the children of Isaac. Verse 9 shows this was true both in the case of the children of Sarah and Rebecca.

Verse 11: "The children being not yet born." No doubt, too God chose Paul to be the great apostle of the Gentiles before he was born.

Verse 13: "Esau have I hated." This means he had loved him less. The word hate is often used in Scripture to love less. For instance Jesus says that, "if any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." (Luke 14: 26).

Verse 14: "What shall we say then? Is there unrighteousness with God?" Will any man say that God has not kept his promise? This refers back to the question of verse

6. He has proved that God has always been choosing men and keeping his promises at the same time.

Verse 15: "I will have mercy on whom I will have mercy." God said this to Moses. (See Exodus 33: 19). The sovereignty of God is the basis of all his acts. He does not have to give account to any one, of his doings or of the moral character of his acts.

It does not mean that God acts arbitrarily and contrary to his own holiness. He has chosen to select those who obey his commands. This is the election of divine grace. No man will ever be lost, but might have been saved and no man will be saved who does not choose to be saved.

Verse 17: "For this same purpose have I raised thee up." This does not mean that God raised up Pharaoh to have the privilege of punishing him, but as an example to the world. Pharaoh was a heathen and was defiant from his own choice, and God used him as an illustration of his purpose to destroy those who were opposers of his people. Phariah was not a saved man at the outset and never would have been as far as we know. God took this heathen among the heathen kings to show the world that he would not tolerate those who abuse his people. He simply used him as a warning to the kings who would get their punishment in other ways, than Pharaoh got his punishment. It was a question of personal salvation with Pharaoh.

Verse 18: "Whom he will he hardeneth." Did God harden Pharaoh's heart? Yes. It does not mean that Pharaoh was penitent and God worked against a penitent spirit in him. He was never penitent. He chose to let Israel go because he was frightened. He had no determination to be good that God had to fight against him to harden him, but he was rebellious and God hardened his rebellious heart still further. This was a part of his punishment. God knew best why he chose Pharaoh as an illustration to the world to show forth his power to punish the enemies of his people.

Verse 19: "Why doth he yet find fault?" If God chose men to be destroyed for fighting the truth why does he find

fault with them or hold them guilty? This is an objection that occurs to Paul that he thinks some might offer.

Verse 20: He answers it by showing that God is like the potter who chooses to make one vessel to great honor and another to great dishonor. He has the right in his sovereignty to do as he pleases. God never yet chose any one to destruction but might have been saved, if he would. Pharaoh could have let Israel go. God does no injustice to a man with free will when he lets him go as he pleases. If man wills to sin there is no compulsion against it. If he wants to be saved no one can prevent. "Salvation is free" and so is damnation. No one has to have either except as it is by his own choice.

Verse 21: "Hath not the potter power?" The figure of the potter and clay was familiar to the Jews. (Isa. 64: 8; Jeremiah 18: 6). "This is still the condition of sinful man. God does not do injustice to a man if he leaves him in his own course to ruin, and makes another equally undeserving the recipient of his mercy. He violated none of my rights by not conferring on me the talents of Newton or Bacon; or by not placing me in circumstances like those of Peter and Paul. Where all are undeserving the utmost that can be demanded is that he should not treat them with injustice. And this is secured even in the case of the lost. No man will suffer more than he deserves; nor will any man go to perdition feeling that he has a claim to better treatment than he deserves." (Barnes).

Verse 22: "Fitted to destruction." God did not fit them to destruction. They fitted themselves. The Jews were cast off of God because by their rebellion they fitted themselves for destruction. It is the same with all sinners. They go to hell as a stone goes to the bottom of the lake. It goes by its own gravitation.

Verse 23: "Which he had afore prepared for glory." Notice in the previous verse it does not say that God fitted the vessels of wrath for destruction. They fitted themselves, but it does say here that God fitted for glory the vessels of

mercy. Those on whom he had mercy could not fit themselves for glory, while sinners fit themselves for destruction. Every one goes to the place for which he is fitted and where he belongs. If we get to glory God will have to prepare us by the sanctification of our natures.

Verse 24: "Even us whom he hath called." He has called both Jews and Gentiles to holiness. As sure as we accept the call we are of his elect. It is not now a question whether we have Jewish blood in our veins or not. The question is have we obeyed the call to holiness that prepares us for glory. The Jewish church as a whole refused the call and now the true children of Abraham are those who imitate his example and believe God.

Verse 25: "As he saith also in Ossee." This is a quotation from Hosea 2: 23 in which God had distinctly stated through his prophet that he would call others besides the Jews. It was in their own, much believed scriptures; but they had not seen it.

God had plainly stated there that he intended to call his people from the Gentiles as well as the Jews. This is taught again and again in the Old Testament.

Verse 26: "And it shall come to pass." He quotes again from Hosea 1: 10. The reference in Hosea is to the recalling of the scattered Jews after they had forfeited their privileges as the children of God. If God could restore his own people after they had forfeited their right to be a people then he could certainly call the Gentiles to be the children of God. This is the argument of Paul. "The children of the living God." No higher honor or title could be given any one than to be called the children of the living God. The term called is the same as "to be." The Hebrew word "call" often means the same as "to be."

Verse 27: "Esaias." Isaiah is meant. "A remnant shall be saved." Though there were a great number of the children of Israel only a remnant would be saved. God had been true in the prophesies that the Jews regarded with veneration. He had said there that only a few should be saved

of the great numbers of Israel. So Paul shows them that the rejection of the Jewish people had been prophesied. So they should not object to Paul's teaching since it had already been taught by their prophets.

Verse 28: "He will finish the work." This means that God would accomplish his threats to the disobedient Jews. He would cut it short or execute it speedily. He would not compromise the matter.

Verse 29: "And as Esaias said before." Isaiah had said before in his first chapter that the Jews had become so wicked that, except for a few, a holy remnant, God would have destroyed the whole people. "We should have been like Sodom." Sodom was so vile and wicked that God had to destroy it with fire. The Jewish nation must have been very wicked to have been saved only by reason of a small remnant. The apostle is showing that God had made no promise to the Jews except on condition of their obedience to him. That was the reason now that he was preferring the Gentiles to them, as a nation. "Sabaoth" means "hosts." The Lord of Hosts in his name here. His hosts are the angels who are often represented as marshalled in military array. (See Eph. 1: 21; 3: 10; 6: 12; Col. 1: 16; 2:15; Jude 6.) We learn the lesson that in all ages God spares the world because of a faithful few. There could be no reason today why God should spare this world another day, except there were some holy people in it.

Verse 30: "What shall we say then?" In view of these facts that God has never promised to preserve any people except as they trust him. This is a fact, and if one people will not be true to him he will raise up another people. The lesson today is that if any organization that calls itself the church of the living God is not true to him and holiness, he will take their candle stick out of its place. God had raised up the Gentile church to take the place of his Jewish church, who had not come up to the standard. So we who think that church membership will allow us to commit sin, and that God has done so much for us in the past that he will con-

tinue to prosper us are mistaken. All backslidden churches of the past have tried to excuse their infidelity to God in the fact that God has so wonderfully blessed them at their beginning.

“The Gentiles which followed righteousness.” God will accept the Gentiles who have followed the righteousness that comes by faith rather than the Jewish church that has not. Jesus taught this. He said of the heathen centurion that he had not found such faith; no not in Israel. He also said at the same time that “many should come from the East and West and the North and South and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom (the Jews) shall be cast out into outer darkness.” (Matt. 8: 10-11).

Verse 31: “But Israel.” He does not mean that no Jews would be saved, but only those who receive their righteousness by faith in Jesus Christ. God had rejected the Jewish church as a church, and was to have a church from the Gentiles. This did not mean that no Jews could be saved. It meant those who were not believers in Christ.

Verse 32: “Wherefore.” He explains still further that they might see what he meant. These Jews did not seek righteousness—God’s righteousness which comes only by faith. They sought righteousness, but they sought it by keeping the commands of the law. This was their stone of stumbling—their rock of offence. Here is where they stumbled and fell. It is as hard to make the haughty sinner or unsaved church member in these days believe that salvation comes by faith. The human heart still stumbles at it and tries to rest on its good works for salvation.

Verse 33: “A stumbling stone” to the pride of the Jews had already been prophesied to by Isaiah. He had said in Isaiah 8: 14 and 28: 16 that there should be such a stumbling stone over which the Jews should fall. Paul like all gospel preachers proved his assertions, as here, by scripture. Jesus, the real Jesus is still a stumbling stone to the proud human heart.

He said himself quoting from Psalm 118: 22 that men should stumble over him. (See Matt. 21: 42). This very Jesus, the corner stone of the true church of God (Eph. 2: 20) is a stone of stumbling to his enemies. "Shall not be ashamed." They who trust Jesus for salvation will never be disappointed.

This whole argument shows them that God passed by the Jews who had not lived up to their light as he had taught them, and so he made up his future church from the Gentiles. Had they been true they would have been accepted of God. While this chapter is not intended to teach the salvation of individuals primarily, but of nations, yet it implies the salvation of the individual, and the church of today according as they live up to their light. It also shows that those who reject holiness will reject greater light that comes to them. The Jews had not lived up to the light of the command to be holy, as God had given it in the Old Testament and consequently they were hostile to the greater light that came by the coming of Christ. It is those people in every generation and church, who fight light that are opposed to greater light. A backslidden church for instance, has always been the foe of calls to advanced holiness. The Old Testament Jewish church had opposed holiness. Their leaders pretended to have it. Their name, Pharisee, meant "select," better than the common crowd. Their holiness was the holiness of the outside; the white-washing of a tomb. So Jesus had said. (See Matt. 23: 27.)

CHAPTER X

OUR HOLY RELIGION IS A MISSIONARY RELIGION

Vs. 1-21

1 Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

2 For I bear them record that they have zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? That is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is nigh unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Jesus tells us in the story of the Good Samaritan that our holy religion is a missionary religion. He had been challenged by a lawyer to answer the question "What shall I do to inherit eternal life?" (Luke 10: 25-27). He replied "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." The lawyer asked him who his neighbor was. This commandment was the condensation of all the commandments. It was perfect love to God and man or holiness. Jesus, in answer to his query, who is my neighbor, told the story of the good Samaritan to show that every one who needs our help all over the round world is our neighbor. In other words a holy religion makes us the neighbors of the whole world; of all needy humanity. This is the essence of Christianity. Holiness is a going out in our affections to God and all mankind. This is the genius of the religion of Jesus. The Jews were exclusive and had spent their time and effort on themselves. They had come out of Egypt from the midst of idolatry of the most degrading kind. It was hard for them to throw off the influence of Egypt, the idolatrous nation from which they had come. Many a time they had fallen into this sin and finally they became so idolatrous that God allowed their enemies to carry them into Babylon and the seventy years of bondage had thoroughly cured them of idolatry. Hatred of idolatry was now imbedded in their minds just as Christian primary truths are today in the consciousness of our children who are properly rear-

ed. They were cured. But all this time they did not care to go out after other nations. They considered themselves the favorites of heathen and cared nothing for outside nations. It is hard for us to grasp this condition of things of which Paul writes. God wanted the Jews to be his agents in spreading the religion of Jehovah but they failed to comprehend the idea that other nations might be saved. Lyman Abbott says on this chapter, "Judaism was not a propagating but a self protecting religion. It did not aim to make converts; it aimed simply to hedge about those, who possessed it with such guards and protections as would prevent them from being led away from it into apostasy and idolatry. The relation between Judaism and Christianity may be compared to the relation between the Christian child and a Christian man. The first duty of the child is to avoid evil companions; pre-eminently the first duty of the parent is to guard the child against evil companions. In the adolescent period, protection of character is the first and most sacred obligation. But after truth is measurably learned, after convictions are formed, after character is hardened, the armour of God is put on, the duty changes; the man begins to take on the missionary duty, to welcome evil companions, even to seek them out. He follows his Master; he receives sinners and eats with them. Similarly, while yet the monotheism of the Jewish people was but a half-formed opinion, and their recognition of a spiritual God but an ill-defined sentiment, while they were liable to be turned aside to the polytheism and nature-worship of surrounding nations, isolations and self-protection were the first necessity of the national life. Not until the adolescent faith that God is one, not many, as is imagined by man, not by nature, had become a hereditary habit of mind, and invincible conviction, was Israel ready to become a missionary nation. Then the fulness of time had come. Then and not till then, was Israel prepared to receive the commission which had been dimly foreshadowed from the beginning, and become the bearer to other peoples of the glad tidings which she had received herself."

Having failed to come up to the law of perfect love, the original covenant of holiness, naturally failed to have the spiritual eyesight to see in the prophesies that the gospel would eventually be preached to the Gentiles. The Old Testament prophets were very pronounced in foretelling this. So the Jews had no thought of any one but themselves. Christianity is preeminently a missionary religion. Jesus came to seek and to save the lost. The Jews of Christ's time were angry when he spoke of carrying the gospel to heathen. It was true then and it is true now that the spirit of the Christian religion is to, like its Master, "Seek and to save that which was lost." Those who as the sheep of Christ enter the sheep fold become themselves shepherds—they are saved to save; God lights us, his candles to illuminate others and not to have them put under a bushel; the torch of our experience is lighted to shine for others. Any religion that is not seeking to save others will die itself and should. As in the teaching of the story of the Good Samaritan, loving the Lord with all the heart and our neighbor as ourselves means that we will be deeply interested in missions. This is the spirit of the gospel. The Jews did not have that spirit of love, and so God raised up a Gentile church to carry the good news of the gospel to all nations.

Verse 1: "Brethren, my heart's desire and prayer." This is a modified repetition of the wish expressed in Chapter 9: 1. It repudiates the assertion that no doubt some had made that Paul was a traitor to his countrymen and preferred the Gentiles to his own race. "That they might be saved." A holy man is ever solicitous for his own race. "That they might be saved." A holy man is ever solicitous for his own countrymen. This is the highest kind of patriotism. More than that, he is extremely solicitous for the welfare of the church of God. All holy people are. He prays for it and sacrifices to help it. He is even willing to be called a disturber in Israel, as the best men have been called, who were seeking to elevate the standard of church living. It is the price that all must pay who take advanced ground in re-

ligion. Like Jesus a holy man sometimes has to be considered an enemy to the very church that he loves and seeks to bless. This is the nature of the effort to lift up the standard of the church. We must expect it. "That they might be saved." This shows that he did not consider that the Jews, as a whole were saved. Jesus did not so consider the case. He told his disciples not to go to the Gentiles or to any city of the Samaritans but rather to "the lost sheep of the house of Israel." Jesus never preached to the Gentiles. A holy man will have a great burden for the church that Jesus died to sanctify. Not to have a burden for the church is not to have perfect love. Notwithstanding, Paul had to bring out some very harsh truths yet his heart was full of tenderness. He had to tell the Jews that they had missed their opportunity but he told it with compassion and we believe often with weeping. This is the true attitude of a holy man—"sharp as fire and sweet as heaven." The truth must be declared even if it hurts those that we love.

Verse 2: "They have a zeal." There are two kinds of zeal according to this: one that is blind and ignorant and the other that is intelligent. Religious zeal of the superstitious, ignorant kind has done as much mischief in the world, as direct attacks and strategems of the devil. Zeal has lighted more fires of persecution that have sent good men to heaven before their time than any foul fiend of the pit. It was zeal that lighted the fires of the Inquisition. Zeal today of sects and theories makes more trouble and hindrance to the cause of God than of the attacks of infidelity.

Verse 4: "For Christ is the end of the law for righteousness." This verse is introduced by the word, "For," according to Paul's method of giving a reason for his statements. The verse explains what he means in the previous verse. The Jews had not believed that the end of the law was Christ. His righteousness was that which would fulfill the lack of perfect keeping of the law. Perfect obedience to the law can be accomplished only as Christ is accepted by faith, the law of love is implanted by consequent regeneration.

tion in our hearts that enables us to keep the spirit of the law and keep the law in spirit because of love for it. So Christ's sacrifice and the law of love in our hearts will enable us to keep what God requires—perfect love. “To every one that believeth.” Notice in the great texts of the Bible, how clearly they are limited by the condition of our faith. “God so loved the world that he gave his only begotten son that whosoever believeth on him might not perish but have everlasting life;” “The end of your faith, the salvation of your souls” (I Peter 1: 9). God accepts our faith in the great sacrifice of Jesus in place of the obedience to the letter of the law which we cannot of ourselves render. The same end or result is accomplished by our faith in Jesus that would have been accomplished if we had kept the law; that is we receive salvation. It is a limited atonement that Jesus wrought limited to those who believe. It is not for all but for believers only.

Verse 5: “For Moses describeth the righteousness which is of the law.” All through this argument Paul sustained his statements by reference to the Old Testament that the Jews accepted. He shows continually that his positions had already been affirmed by the Old Testament and that what he was bringing to their consideration was nothing new. Moses had already described the righteousness of the law. He had said as the mouth-piece of God: “Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them.” (Lev. 18: 5). He that keeps the law perfectly shall have his reward. Moses did not say that men could keep the law perfectly. The Bible shows in some other places that no man ever did perfectly keep the law. “Shall live by them.” This not only means shall be kept alive, but it also means shall have that happiness of life that is real living. He shall have purity and blessedness. If perfect obedience were rendered it would from the nature of the case confer life and happiness as long as that obedience was rendered. God would not punish the innocent.

Verse 6: “But the righteousness which is of faith.”

The righteousness that comes by faith is here described. "It does not mean that Paul here affirms that Moses describes the righteousness by faith, or the effect of the scheme of justification by faith. His object was different; it was to give the law and state its demands and rewards. He had not formally described the plan of justification by faith, yet he had used language that fitly describes that plan. The scheme of justification is here personified as if it were living and describing its own effects and nature. One describing it would talk thus. Or, the plan speaks for itself. The words here quoted are from Duteronomy 30: 11-14. The original meaning of the passage is this: Moses near the end of his life, having given his commandments to the Israelites exhorts them to obedience. To encourage them he assures them that these commands are reasonable, plain and intelligible and accessible. They do not require deep research, long journeys or painful toil. There was no need of crossing seas and going to other lands or looking into the mysteries of the high heavens or abyss; but they were near by them, had been set plainly before them and were easily understood. "To see the excellency of this divine law it may be observed that among the ancients it was not uncommon for legislators and philosophers to travel to distant countries in pursuit of knowledge. They left their own country, encountered dangers on land and sea to go to distant regions that had the reputation of wisdom. Egypt was peculiarly a land of such celebrity; and in subsequent times Pythagoras and the principal philosophers in Greece, traveled into that country to converse with their priests and to hear the fruits of their wisdom to benefit their native land. And it is not improbable that this had been done to some extent even before the days of Moses. Moses says that his precepts are not to be obtained by any such painful and dangerous journeys. They were near them, plain and intelligible. This is the general meaning of this passage. Moses dwells on the thought and places it in a variety of forms by the question, Who shall go up to heaven for us, and Paul regards this as appropriately describing the language of

the Christian faith; but without affirming that Moses had any reference in the passage to the faith of the gospel.''
(Barnes.)

Thank God, Jesus Christ is near to us! We do not have to do some great good deed to bring him from heaven. He is near by; within reach of everybody. We do not have to go up to heaven to bring him down for he has already come from heaven. We do not have to go into the depths of the grave or the spirit world to find him. He has risen from the grave. Great efforts are not necessary to find him and his salvation. It is easy to find Christ if we really want to find him.

Verse 8: "But what saith it? The word is nigh thee." Moses had said the same thing to the Israelites concerning the requirements of the Old Testament (See Deut. 33: 14). God has always made it easy for men to get salvation both under the Old and New Dispensations—easy for those who are really earnest enough in their seeking to be willing to obey God. The doctrine today is so easy that we may say as did Moses that the word "is in thy mouth." It is the language of speech everywhere among us. It is everywhere talked about. We, in our Christian land, say what Moses said to those of his day that the word is in our mouths. It is the subject of our speech and conversation. The Jews knew the commands of God as well as we in Christian lands know them. The man who begins to do the next thing that he believes is right and continues to do so will find salvation. "In thy heart." The Jews of Moses' day had the word in their mind and the Jews of Paul's day had heard so much the doctrine of Christianity that it was in their mind—the word or doctrine of salvation by faith. "The word of faith" the doctrine of Justification by faith. "Which we preach." Paul had preached justification by faith so much, and both the Jewish and Gentile hearers had heard it so much that it might be said to be in their mouth and mind. They had no need to go to distant lands to find it.

Verse 9: "That if thou shalt confess with thy mouth." This then is the "word" of faith that he had been preaching

so much that it was in their minds and spoken by their mouths. Confession is one of the first and principal things in the life of a saved man. Various argument and objections have been made in every age to keep the disciples of Jesus from confessing him. We may be permitted by the enemy to enjoy any amount of religion in this world without opposition, if we will say nothing about it. God has said of his people "Ye are my witnesses." Jesus said just before he left the earth, "Ye are my witnesses." He has chosen testimony as the most important and effective agency for spreading his truth. A witness is the most important person in a court of justice and no trial can be held without him. The mouth is like an opening to give vent and keep a flame alive. The fires of the heart will die out when the mouth is closed. The mouth and heart are a wedded couple that God has joined together and "what God hath joined together let no man put asunder." "It denotes a public declaration of our agreement with the condition God has declared and extends to all his declarations about our lost estate, our sin and need of a Savior; to his doctrines about his own nature, holiness and law; about the Savior and the Holy Spirit, about the necessity of a change of heart and holiness of life; and about the grave and the judgment; about heaven and hell." (Barnes). The Bible never teaches that pernicious doctrine, "Live your religion but say nothing about it." Such erroneous sentiments rob Jesus of his credit as Savior of men from sin. Jesus himself said "Whosoever therefore shall confess me before men him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32). The confession in the Judgment, and the denial by Jesus will be just as real as our confession or denial of him in this world. "And shalt believe in thine heart." This shows that there are at least two kinds of faith—one of the head or intellect, and the other (as here) of the heart. This is more than simple assent to the truth of a creed or even the truth of the Bible. It is a venturing on Christ. It is staking all upon the pro-

position that Jesus rose from the dead. It is a reception of the heart that is willing to live or die by that proposition. It is to act and live as if we had no doubt that it is true that Jesus arose from the dead and proved the truth of the Christian religion. Every age has its crisis-truth, about which the battles of the ages rage. In Abraham's day it was the doctrine of a future life. In Jesus' day it was the question of his Messiahship. In the days of the apostles it was the resurrection of Jesus. Those who espoused it did not simply have it as an article of their creed but they accepted it as true and were willing to confess their faith and take the consequences of their belief which were persecution many times to the death. Today perhaps the crisis truth is the cleansing power of the blood of Jesus applied to the heart by faith cleansing from all sin. He that believes this with all his heart is ready for anything that in any way brings opposition and persecution for the "offence of the cross has not ceased." It means to stand by the proposition of his resurrection in our souls and be willing to suffer for that principle. To profess the doctrine of a risen Christ in that day meant to profess all the doctrines of Christianity, for that was the proof and seal of them all. So Paul in saying that the word of faith is nigh thee meant to say that it was an easy matter to understand how to be saved; and easy for him who had his mind fully made up to go all the way with Jesus. Religion is hard or easy according to whether we have made up our minds to go all the way without flinching.

Verse 10: "For with the heart." Here we have another of the many explanations that Paul makes which are prefaced by the word "for." The reason that such a course as that mentioned in verse 10 brings salvation is because it is heart belief that brings salvation. It is not head or intellectual belief. "Unto righteousness." True belief brings the righteousness of justification from sin, that God has arranged to give to those who trust him for it. It is the acceptance by God of the righteousness of Christ in place of our lack of righteousness. It is the righteousness of Christ im-

puted to us. It meant that our sins are forgiven and our guilt removed. "Confession is made unto salvation." Paul makes it as much a condition of salvation to confess with the mouth as to believe with the heart. We believe no man ever had a real experience of salvation who wanted to keep still about it. We may well be suspicious of any religion that a man is not willing to confess, at least if he professes the religion of Jesus Christ. Jesus said: "Out of the abundance of the heart the mouth speaketh." God requires a profession of our faith. It is dishonoring to God and an unkindness to man, not to tell of the great things that the Lord has done for us. He who never professed religion has not the religion of Christ. He has a religion of his own manufacture. Jesus says that "no man lighteth a candle and places it under a bushel." The Lord does not. We are to be lights in the world, a city set on a hill that can not be hid. Continual silence as to religion shows that we have not got it.

Verse 11: "For the scripture saith." This is what makes the reasoning of Paul invulnerable. He rests his argument on the scriptures. Preachers and teachers should rest their teachings on scripture. If people will not accept it then they have a controversy not with the teacher or preacher but with the divine author of the scriptures. Many people in these days affect to believe that the Old Testament is inferior to the New and have little use for it. But that was not the case with the apostle Paul. He believed in the Old Testament as authority and so should we. "Whosoever believeth on him shall not be ashamed." This is a quotation from Isaiah 28: 16 and Isaiah 49: 23. It will be seen by referring to them that Isaiah had stated the fact that salvation comes by faith, way back in the Old Testament. Paul has already quoted this same passage in Rom. 9: 33. He means that whosoever believes in Jesus will have such a hope that it will never disappoint him. He will never have reason to be ashamed that he indulged a Christian hope. No man ever on his death bed was sorry that he ever had a hope in Christ. "Hope maketh not ashamed." (Rom. 5: 5).

Verse 12: "For there is no difference." Here is where he reaches the summation of his argument, to show that all, whether Jews or Gentiles, were eligible to salvation. His quotation mentioned in verse 11 shows that Isaiah had said that all those who believed on Jesus should not be ashamed because they had thus obtained salvation. Isaiah did not say all Jews but "Whosoever," that includes Gentiles. Paul had said in Chapter 3: 26-30 that there was no difference between Jews and Gentiles in the matter of sinning and he now shows that there is no difference between them in the matter of obtaining salvation. Each could have it, if they fulfilled the condition of believing. It was to prove this that this epistle was written in the main. The Jew no longer had the preeminence. All men are sinners and all must come to God for salvation by the same route. "The Greek." While the Greeks were the people that dwelt in Greece. They were about the only people that the Jews knew much of anything about and hence it means the same as all the other Gentiles, for which it stands. "The same Lord over all." He means that God was just as truly the God of the Gentile world as of the Jews. He created the Gentiles as well as the Jews. He preserved them and he had mercy on them. "Is rich unto all that call upon him." He makes this statement that all who really call upon God; that really call with a determination to serve him will find that he is rich; that he has an abundance of mercy. He abounds in it; just as a rich man abounds in money and other valuables. This mercy takes in Jews and Gentiles that call upon God.

Verse 13: "For whosoever shall call upon the name of the Lord." Here he quotes from Joel, another prophet (Joel 2: 32). To call upon the name of the Lord really means not a single ejaculation but the habit and life of prayer. Prayer is the great employment of the inner Christian life. There is no Christian who is not a man of prayer. It means to begin a life of religion. Peter several years before Paul had been converted had quoted this same passage from Joel in his sermon at Pentecost (See Acts 2: 21). To call on God

means that we feel there is no other help for us, but that which comes from God. It means that we are willing to come in his way of salvation. To call upon the name of the Lord is the same as calling upon him. That is what it means. To call upon the name of the Lord means to acknowledge him as our Creator, Sovereign and Lord. It means all that is contained in the profession of religion.

Verse 14: "How then shall they call on him in whom they have not believed?" Paul as a reasoner is continually bringing up objections that he sees may be raised to his conclusions. Here he brings up an objection that the Jews might raise. They might say with a good deal of plausibility, "If we can only be saved by believing on Jesus then the majority of mankind both Jews and Gentiles can not be saved for they have never heard of Jesus. How can they believe on one whom they know nothing about?" This objection he answers fully in verse 16-17. He shows there that Christ had been preached to all. "How shall they believe in him of whom they have never heard?" This is virtually a repetition of the preceding question. "Without a preacher." That is, it is impossible to believe when no one has preached Christ to them. "And how shall they preach except they be sent?" The Jews believed that no one could preach who was not sent from God. The objection was that there had been no preachers sent from God to publish this new scheme of religion. This is a question that may well apply to us as well as to those converted Jews at Rome. How shall the world know about the gospel unless some one is called, and does it not put a solemn responsibility upon us all to send or carry the gospel? "The object is, I believe, to urge upon the Jews the duty of aggressive missionary work from which their whole national habit held them back. In pursuing this subject Paul has already shown that the gospel is intended for all; then he argues that to make it effective the Lord of Life the Healer, Helper, Savior, the One who is manifested through the Messiah must be made known to the Pagans; then he cites as supporting this doctrine the words of Isaiah

52: 7; then he cites Isaiah 53: 1. "Who hath heard our report," as it were parenthetically to bring the Jews to the consciousness, that they have ignored the message when it was brought to them; a logical diversion but really not a diversion, because in awakening in the mind of the Jew a sense of his own guilt, he makes the Jew sympathize with the Gentiles, whom he has been accustomed to regard as sinners and outcasts. God had spoken in nature to the Gentiles but they had not been true to the light that God had given them in nature." (Abbott). We learn from this passage and the next verse that God calls men especially to the ministry of the word.

Verse 15: "How beautiful are the feet." He quotes this passage from Isaiah 52: 7. It is quoted here to show the great importance and necessity of bringing the gospel to others. How beautiful means how lovely and attractive are the messengers who bring the gospel. The figure is of an ancient herald running through a nation and announcing good tidings. It is a glorious thing to have God raise up a ministry to bring good tidings of peace to men. The ministry ought to be honored of all men for they bring to us that which no earthly power can bring—peace with God through justification (See Rom. 5: 1).

Verse 16: "But they have not all obeyed the gospel." Notwithstanding God has been sending his messengers through all ages with the message of peace yet there have been many in every age who have rejected the call to salvation. This is a quotation from Isaiah 51: 1. Isaiah found it true in his day as we do that many had not obeyed the call. They did not all obey the message that was brought. The prophet says in Isaiah 53 that Jesus was as a root out of dry ground to the Jews. They rejected him. When we get discouraged because men will not hear our message let us remember that they treated our Master and his servants in the same way all along the ages. Although their feet are beautiful that bring the gospel; although it is a most beautiful thing to have

the privilege of hearing the gospel, yet not many appreciate their privilege, when the gospel is preached.

Verse 17: "So then faith cometh by hearing." "I take it that this is the language of an objector. As if he had said by the very quotation that you have made from Isaiah it appears that a report was necessary. He did not condemn men for not believing what they had not heard; but he complains of those who did not believe a message actually delivered to them. Even by this passage, therefore it seems that a message is needed, that faith comes by hearing and hearing by the divine message. It could not be right, therefore, to condemn those who had not heard the gospel, because they had not heard it; and hence not right to make salvation dependent on a condition which was by the arrangement of God, put beyond their power. The very quotation from Isaiah goes to prove the objection made in the 14th and 15th verses." (Barnes). It does not mean that all that hear the gospel have faith, but it means that the word is the means to make possible the faith of those who will believe. We learn here, that men are led to the faith that saves by hearing the word. It shows how important it is that men should have the truth preached to them. "And hearing." The argument made by an objector here is that men could not justly be condemned for not embracing the gospel.

Verse 18: "But I say." He now goes on to answer this and show that men have heard the gospel. God had preached to the heathen through nature and conscience so that they had heard the essential Christ though they had not heard of the historical Christ. God had spoken in nature (See Psalm 19: 1-6). "Have they not all heard?" He answers the objection that had been raised that men had not heard the gospel. He goes on to show in this passage that both Jews and Gentiles had heard the truth. The objection in verses 14 and 15 was not well founded for God had the truth presented to both Jews and Gentiles. Isaiah had said of the presentation of Jesus to the Jews in Isaiah 53, "Who hath believed our report?" He had prophesied of Jesus and the Jews had not

accepted Jesus, as he had prophesied that they would not. David in the nineteenth Psalm shows that God had been speaking to the Gentiles through nature. The nineteenth Psalm shows that God had two methods of presenting the truth: one in the heavens and all through nature; the other in the written word or law. Paul also shows in Chapter 2: 15 and 16 that God had revealed enough truth in the consciences of the Gentile world to save them if they had acted up to its light. The last part of this verse is a repetition of a part of Psalm 19, where the Psalmist shows that God has two ways of revealing himself to men--through nature and through his word. "Their words unto the ends of the earth." God is represented in the 19th Psalm as allowing the heavens to speak for him and tell of his power and wisdom. The apostles had now been preaching for more than a score of years since Pentecost to the heathen, as well as Jews and telling what God had told the heathen world through nature. Paul in Col. 1: 23 says that the gospel had now been preached to every creature under heaven. So through nature and through the preaching of the apostles, the heathen world was now enlightened to quite an extent.

Verse 19: "But I say." He uses the same expression as in the beginning of the previous verse. He is still meeting the objection that the world has not heard this gospel. "Did not Israel know?" This is an assertion that they did know, put in the form of a question. As much as to say, that they did know. Moses had told them in Deuteronomy 32: 21 that the Gentiles were to have the offer of religion if the Jews rejected it. He says there that the Jews would have occasion to be jealous of a people that God would raise up to take their place. Their objection that they had not heard about their prophesied rejection in favor of the Gentiles was thus taken away by the apostle in his argument. He shows that the prophets had constantly told them that the Gentiles were to be favored of God--that the Gentiles would believe and the Jews would not believe, and that God would show his favor to believing Gentiles so that the unbelieving Jews

would be angry. There is no nation today that is so angry as the Jews if one of their number embraces Christianity. It is a nation exceedingly irritable on the subject of religion, when men differ from them.

Verse 20: "But Esaias is very bold." Esaias is the Greek form for Isaiah. In the previous verse he says that Moses first had stated that God would reject the unbelieving Jews and now he says that Isaiah says it very boldly. Moses had strongly hinted but Isaiah comes out very boldly in his statements. "I was found of them that sought me not." (Isaiah 65. 1-2). He means that God had been found and would be found by a nation that had made no specialty of holding communion with God as the Jews had. It does not mean that God will be found if individuals do not seek him. We must interpret this scripture by the argument that Paul is trying to prove. "All the day long I have stretched forth my hands." This figure shows how anxious God was to save these disobedient people but they were rebellious. He could not save them consistently with his holiness and justice except they were obedient. It shows the great compassion of God. He is not willing that any should perish. "And gainsaying people." They were not only disobedient but they were gainsayers. That is they talked against God and his prophets.

So Paul closes this chapter by showing that the Gospel was for all nations; the Jews had the first opportunity but refused to improve upon their opportunity and God was obliged to turn to the Gentile nations in order to have a church. Paul shows that their own scriptures taught this rejection of the Jews in favor of the Gentiles. Since the gospel is for all nations, the church must have the missionary spirit to send forth ministers and teachers to preach the word of life. A holy church will do this. The Jews were called to holiness as we have shown in chapter nine. They refused to be holy and refused to allow other nations the privilege of being the children of God also; and so God was about to take their candlestick away and give it to the Gentiles.

CHAPTER XI

THE JEWS WILL YET BE A HOLY NATION

Vs. 1-36.

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bear-est not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt also be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree!

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

In chapter nine we have shown that the original standard that God set up for the children of Israel was holiness. They had refused to come up to that standard. Had they obeyed God, they would have been a holy nation and their light would have shone out to all the world and they would have through the promptings and results of the experience of holiness become God's ambassadors to carry the gospel to all nations, for no one can really be holy and not desire to have others holy also. The law required them to love their neighbors and Jesus told them that their neighbor was the man who most needed them. Had they been spiritual they would have grasped this spiritual interpretation of the law. God had rejected them because they had disobeyed Him. He was now to turn to the Gentiles and give them the offer of holiness and after the fulness of the Gentiles had come in, then they are to be restored and become a holy nation. Adam Clarke says in verses 15 and 16, "There is hope of their restoration and that the nation shall yet become a holy people."

Paul in his argument has now come to the place where he must accommodate himself to the conditions of both the Jewish and Gentile members of the church. He had shown that the Jews were rejected and that this had been the plan of God all through the past dispensations. He had stated it through the prophets. And now lest the Gentiles might be tempted to dishonor and look with contempt on the Jews he has to remind the Gentiles that all they had received thus far, came through the Jews. It was the Jews who had brought the great truths of redemption down through the Old Testament economy. It was the Jewish nation that had given Christ to the world. It was through the Jews that the word of God had been given to mankind. They must not despise the Jews by any means. Since that day the Jews have been and still are an outcast people. This is the teaching of this chapter. Chapters nine, ten and eleven are not much read by the Christian church of today. Yet they contain some very important and vital truths. Paul in this chapter seeks to soften the race prejudices that naturally sprang up be-

tween the two parties. Those prejudices are still in the world today and make great trouble. "Since Paul's time, Paul's apprehension has been fully justified. The contempt of the Jew for the Gentile has been more than repaid by the Gentile's contempt for the Jew. The Jew has been despised, as an outcast. Every indignity has been heaped upon him. He has been a man without a country; every where a stranger in a strange land; every where an exile; unprotected by the law; uncared for by the church; the avenues to preferment forbidden to him; refused political privileges and political rights; hindered in or absolutely forbidden from pursuing honorable callings and professions; denied facilities accorded to others for an education; in the country a vagabond; in the cities shut up in quarters always restricted and unhealthy and often absolutely loathsome." (Abbott). But not withstanding all this, the world owes a great debt to the Jews; the religion of the one God (monotheism) came from the Jews; the idea of blood atonement came through the ancestors of the Jews, Jesus Christ came from the Jewish race.

Verse 1: "Hath God cast away his people?" Paul is now answering an objection that naturally arose from the reasoning of the previous chapters. He had shown that God had foretold that he would reject the Jews. A Jew would reply, "Do you mean to say, that God will not keep his covenant with our nation, and that he will cast off all his chosen people?" Paul replied to this that God does not cast off anyone who will comply with the requirements that he has made. In proof of this he virtually says: "I am a Jew myself and God has not cast me off."

Verse 2: "God hath not cast away his people." Those who obey and trust him are his people. A real Jew is one who obeys God. Paul says the same thing in Chapter 2: 28, 29. "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." To such spiritual Jews was the promise made.

God foreknew that some would decide to be the elect of God and God saves them. He has a remnant. It has always been so. It was so in the days of Elijah as he here quotes. God has always had a remnant in every age of the world. "Wot," this word is Old English for "know."

Verse 3: "Lord, they have killed." This is a quotation from I Kings 19: 10. He does not quote it exactly. This was in harmony with his usual custom to quote the sense rather than the exact words. From facts that were well known to the Jews he shows that Elijah had become discouraged and judged the whole of the Jewish people by the conduct of a portion. This is very frequently the fault of discouraged people.

It is gloriously true, that God does not get discouraged. He will work out his plans in spite of the opposition of men. His plan did not fail, of having a remnant in the age of wickedness. So we should take heart in our day when men are forsaking God in great multitudes. He will work out his plans in spite of all human opposition.

Verse 5: "Even so at this present time." At the time Paul wrote, it did seem as if all the Jews were forgotten of God because they had forgotten him. But he had a remnant even then. "According to the election of grace." God had all along been choosing not the whole Jewish nation but those who had been true to him. As in Elijah's time there was a remnant of seven thousand who had not bowed the knee to Baal or worshipped his image. So now the gospel had been preached since Pentecost, and there were many Jews who like the multitude at Pentecost, had believed. Paul found a large number of believing Jews when he arrived at Rome.

Verse 6: "And if by grace." This election of God of some Jews was not because of good works but because of their faith. Grace means unmerited favor. Something that they did not deserve. If it had been by works, it could not be by grace. Grace would no more be grace if salvation had been by works. If men are justified by works then it is not by grace or unmerited favor, for works would then bring merit

And if by grace then work is not work. So Paul proves clearly that salvation does not come by works.

Verse 7: "Israel hath not obtained that which he seeketh for." Israel as a nation had not received the adoption and especial favor of God as a nation because they had been disobedient. But a few—the remnant—had obtained it because they came in the divine way of salvation by faith. "The rest were blinded." They hardened their hearts against the light. It was their own act. Jesus had told his hearers that his people had hardened their hearts and closed their eyes. He said it was according to the prophecy of Isaiah. (John 12: 38, 41).

Verse 8: "According as it is written." He here quotes from Isaiah 29: 10. God is often said to do that which he permits to be done. It is one of his laws that if people harden themselves against the truth eventually they grow harder and harder. He will not avert or change that law that is in our constitution as he originally made us. We in one sense determine our destiny by our actions.

"Unto this day." The Jewish nation had become hardened in the days of Isaiah and their insensibility to light continued up to the days of Paul and it is still manifest in our day as any one may see. Occasionally a Jew gets converted to Christianity but it is very rare.

Verse 9: "Let their table be made a snare, and a trap." This is a quotation from Psalm 69:22, 23. David was there prophesying the sufferings of Christ. The Jews would not recognize Jesus as the Christ. So he prays as God's inspired servant that they may be thus punished. It is more of a prophecy than an imprecation. A table means the food of which man partakes. Many times the food that is intended to be a luxury and delight to us by our over indulgence or ignorance of the laws of our being becomes poison to our physical nature. God had given the Jews the wonderful privilege of feeding their spiritual natures on Jesus, the bread of life, and they had refused it. He had made them the repository of his truth but they had failed to improve the privileges that they

had. No nation ever had such favor of God; He had given them his commandments directly; He had talked with their founder, Moses, face to face; He had caused his beautiful temple to be built among them; He had caused that the Christ should be born of their own blood but they rejected these blessings and honors and now like the unimproved gospel of today all these things had become a snare to them. They rested in the mistaken idea that they were always to be under his special protection because they were the descendants of Abraham, after the flesh. So he now lets that blessing be a snare to them. It blinded their eyes. Instead of being "a savor of life unto life it became a savor of death unto death."

Verse 10: "Let their eyes be darkened." This is taken literally from the same Psalm. (Psalm 69). Many times the apostle does not pretend to quote exactly from the Old Testament but gives the sense of the passage as one with which his hearers were well acquainted. "And bow down their back alway." The Hebrew (Psalm 69: 23) is 'Let their loins totter and shake,' that is as one does when he has on him a heavy burden. The apostle has retained the sense. He means let them be called to bear heavy burdens; let them be subject to toil and servitude, as a reward for their wickedness. David, as God's writer of the Psalm, simply expresses his sense of justice—his righteous indignation against such great sinners. It was not written in the spirit of personal revenge or spite.

Verse 11: "Have they stumbled that they should fall?" He again answers an objection that might be raised. Some might say, Is it the design of God to utterly and finally cast off the Jews? In Chapter 9: 32, 33, he had quoted from Isaiah showing that the Jews had stumbled over Christ and had fallen. This probably suggested to him the objection that some Jew might raise, that the Jews were to fall and never rise again. He now assures them that although they had stumbled over Christ, yet their fall was not to be permanent. The nation would yet rise again. They would recover. They would not be cast off forever. Their fall would

be the occasion for the Gentiles to rise. They might have helped the Gentiles if they had not been so exclusive, because they had a wrong conception of their election of God. Had they seen that this election was of those who obeyed and trusted the gospel, God had intended them as a missionary people to the Gentiles. But they had become seclusive and bigoted, so God had to allow them to take their course and thus by their punishment the Gentiles had the opportunity of receiving the gospel. "For to provoke them to jealousy" Moses had foretold that very thing in Deuteronomy 32: 21.

Verse 12: "Now if the fall of them be the riches of the world." Their fall became such a great blessing to the world by giving the Gentiles an opportunity, that it is called "riches." Riches are an abundance. A rich man is one who has abundance. It means an abundance of happiness. "How much more their fulness?" If by their fall the world of Gentiles have been so greatly blessed, how great will be the blessing that shall come to the world when their fulness comes: when God shall restore them and make them a holy nation? Great things are in store for the Jews in the future. God has spoken it. Acts 15: 14-17 shows that God is now in this Gentile age taking out a people from among the Gentiles and when the number is complete he will again come and set up the kingdom of David. It will be noted that this was given as the interpretation of the prophets by the first church council. The Jews will yet be great examples of saving grace. The Jews have shown that they are eminently fitted to spread the true religion. It was by Jews converted to Christianity that the gospel was first spread. Each of the apostles was a Jew; and the Jews have lost none of the ardor, enterprise and zeal that always characterized them as a nation. Their conversion would be therefore to give to the Christian church a host of missionaries prepared for the work, favored with all customs, languages and climes and all today in the heart of all kingdoms, and with abilities for their work in advance, which otherwise must be gained only by the slow toil of many years.

Verse 13: "For I speak to you Gentiles." He says this to impress on the Gentile portion of the church at Rome, the wonderful privileges that had come to them through the falling away of the Jews. God had chosen them to be his children. The Jews had forbidden them the privileges of the religion of Jehovah. But God had broken down the hedge that the Jews had put up between themselves and the Gentiles. "I am the apostle of the Gentiles." He does not mean that he alone of all the apostles preached to the Gentiles but God gave him the special office of preaching to the Gentiles—the great work of being the apostle, who especially opened the kingdom of God to the Gentile and established them in the faith. Certainly nothing has done so much to establish the gospel among the nations as the ministry and epistles of Paul. He organized more churches among the Gentiles than any other apostle. "I magnify my office." The word magnify means to make large; that is to honor. He honored his office as ambassador of God to the Gentiles. He gave his chief thought to make the work that God had called him to, the first thing in his life. Some preachers magnify themselves. But Paul magnified the work to which he was called; the work of carrying the gospel especially to the Gentiles although not neglecting the Jews. And a few Jews believed through his ministry. While Paul magnified his office, he minimized himself. We hear him declaring that he was "the least of all saints." (Eph. 3: 8).

Verse 14: "If by any means I may provoke." In chapter 10: 19, he quoted from Moses where Moses had foretold that God would provoke the jealousy of the Jews because of his favor to the Gentiles. He says here that he must magnify his office even if he did utter truths that would be unpalatable to his hearers. The minister who fears to offend his hearers by unwelcome truths does not magnify his office as Paul did, but magnifies himself: He preaches smooth things that he may be popular with men rather than with God. "My flesh, and might save some." The Jews were his flesh that he speaks of here. He would save his own coun-

trymen which was his first duty if they would be saved. But he did not let down the standard of the truth to do it. He presented them the naked truth without any modification, to suit their prejudices. He wanted to stir up the emulation of the Jews so that they would seek the same gospel-blessing that the Gentiles had offered to them. He did not try to get them in any angry state. Those preachers who think it necessary to make people angry in order to get them under conviction make a mistake. If the truth faithfully preached and the convicting power of the Holy Spirit will not convict men then it is folly, and not of God, to try to make them angry.

Verse 15: "For if the casting away of them." Here is a piece of sanctified logic that is invincible. He says that if by the casting away of the Jews, the Gentile world obtained salvation, how much more would the restoration of the Jews, when the fulness of time has arrived, be the means of even greater blessing to the Gentile world. God had over-ruled the rejection of the Jews to the furtherance of his designs, to give the gospel to all the world. He had made the wrath of man to praise him. He will make the restoration of the Jews even a greater blessing to the world. It would be like resurrection from the dead.

Verse 16: "For if the firstfruit be holy." The "first-fruit" here refers to the first fruit of harvest among the Jews, which was offered to God and was considered the best. He here likens the original Israelites to the first fruits, and the Jews who would be restored to the lump. He refers to the offering of the dough or mixed up meal made from the first sheaves, that was offered in sacrifice. (See Numbers 15: 20). We have shown that the original covenant of God with the Israelites was to make them holy. (Exodus 19: 6). The firstfruit of the Israelites was Abraham and Jacob. Now we know that God called Abraham on the day that he founded his visible church (Gen. 17: 1, 2) to holiness. He said "Walk before me and be thou perfect." This was the original charter of the church. Also, when God formed the New

Testament Church he baptized certain Jews at Pentecost and made them a holy people (See Acts 15: 9). But the other Jews refused the light and went away from holiness. When God restores them they will be a holy nation in order to come back to the original covenant. So we learn that when the Jews are restored it will be to holiness as an experience. "And if the root be holy so are the branches." He uses the same thought by a different figure. Just as a holy mass of dough produces a holy bread, so a holy root will produce holy branches. Abraham, Isaac and Jacob were holy and so will the branches be, when God restores the Jewish nation after the fullness of the Gentiles comes in.

Verse 17: "And if some of the branches be broken off." He here refers to those Jews who had rejected Christ and had been broken off the spiritual tree of Israel. God had to cut them off because of their sins. "Thou being a wild olive tree." He is here addressing the Gentile members of the church at Rome. He compares them to branches of a wild olive tree. This was a tree that grew in that country. It was fruitful only as it was grafted into another tree, otherwise it bore no fruit. The Gentiles were grafted into the Jewish tree and produced the fruit that they had never borne before. The meaning here is that the Gentiles had been unfruitful in holiness; that they had been uncultivated by the institutions of the true religion, and consequently had grown up in the wilderness of sin. The Jews had been like a cultivated olive tree, long under the training and culture of God. "Partakest of the root and fatness of the olive tree." The shoot that is grafted into a tree to take the place of an old limb that has been removed partakes of all the juices and nourishment and nature of the tree. So did the Gentiles become partakers of that holiness, of which the Jews that were saved, partook.

Verse 18: "Boast not against the branches." He says now to the Gentiles of the church at Rome, that they must not get inflated with their election and despise the Jews who had been rejected like branches of an unfruitful olive tree. The

weakness of human nature is to trample on the man who is down and to glory over him. Spiritual pride is one of the easiest sins to fall into. Many people are snared right here, in their religious experience and fall into the temptation of comparing themselves with others. This is the basis of many kinds of fanaticism. "Thou bearest not the root but the root beareth thee." The Gentiles had no occasion for boasting against the Jews, who were the root of God's olive tree. If it had not been for the Jews they would have had no religion at all. They were much indebted to the Jews, and so is the world too. When we are inclined to censure the Jews, let us remember how much the world is indebted to them. They gave us the law of God, the belief in one God. All other nations were polytheistic. They stood against idolatry after they were restored from captivity. They gave us the Christ and all the symbols and imagery of the atonement that are in the Old Testament. The world can never discharge its indebtedness to the Jews.

Verse 19: "The branches were broken off that I might be grafted in." The Gentiles might say that. They might exult that God had set aside the Jews in their favor.

Verse 20: "Because of unbelief they were broken off." It is true that the Jews were broken off because of their unbelief and God had grafted in the Gentiles for the reason that they believed. It was not because they were better than the Jews. And the great danger that might come to the Gentiles was that they might get to imitate the Jews and also disbelieve God. It was no credit to them that God saved them. They were of the same carnal nature as the Jews. Only the unmerited favor of God gave them the right to be called the people of God. They had done nothing to deserve it. Those who glory over others should remember, that all that they have, comes as a gift from God. Paul shows great tact in this argument and uses language adapted to modify both Jews and Gentiles, as far as he can without betraying the truth.

Verse 20: "Be not highminded but fear." Here is the

common temptation to those who have experienced the saving grace of God—to get high minded and worship their past experience and forget God. Spiritual pride is a very subtle sin and lingers close around the place where we have exalted experiences of grace.

Verse 21: "If God spared not the natural branches." By consultation of the third chapter of Hebrews, we find that the Israelites failed to go on after they got to Kadesh Barnea and the church of the Hebrews is there warned not to fall after the same manner of unbelief. We in this generation may well take warning lest we fail to get our inheritance of full salvation from sin in this present life. The Gentile church is on probation today on the subject of holiness. We may well remember that God punished his ancient church for not coming up to their privileges and we must go on unto perfection, as he exhorts the Jews to do. We affirm that those who refused to go into Canaan were not a bit worse than those today who refuse to go on unto "the fulness of the blessing of Christ."

Verse 22: "Behold the goodness and severity." The word, in the Greek severity, does not mean exactly the same as it means in our language. It means cutting off as when a husbandman cuts off worthless branches from vine or tree. Goodness and severity are seen in the operation of cutting off the Jewish branches. It was a severe operation as is all pruning. But it was done in harmony with the goodness of God. Love is often severe. It must be, for no true love will consent to favor that which is wrong. While the casting off of the Jews was severe it was goodness and love towards the Gentiles. "Otherwise thou also shalt be cut off." Will God have to cut off the Gentile church yet, for not coming up to their privilege of holiness?

Verse 23: "If they abide not still in unbelief." If the Jews do not remain in their unbelief God will restore them. This is what Paul means evidently in verse 16.

Verse 24: "For if thou wert cut out of the olive tree." This is still addressed to the Gentiles in the church at Rome.

The reasoning is that if God could take the Gentiles, who were like a wild olive into the relation of the people of God much more could he take back his own people even if they had sinned, if they sought him again.

Verse 25: "Ignorant of this mystery." The word mystery here means something that has hitherto been concealed. In other places Paul speaks of the mystery hid from the ages —the mystery of the breaking down of the wall of separation between the Jews and Gentiles. (See Eph. 3: 4-6). "Blindness in part is happened to Israel, until the fulness of the Gentiles." A partial blindness is upon the Jews until the gospel has been preached unto all nations, as a witness. That is the time of the fulness of the Gentiles. The Gentile dispensation will then be complete. (See Acts 15: 14-17).

Verse 26: "There shall come out of Zion the deliverer." Does this mean that the Jews shall be spiritually restored before Jesus comes the second time? Or does it mean that those who turn from ungodliness shall be saved from their iniquities? The Septuagint version translates it: "The Redeemer shall come on a mount of Zion." This corresponds with the same assertion in Zech. 14: 4. At the coming of the Lord he shall stand on Mt. Zion and bring in his kingdom.

Verse 27. "This is my covenant unto them." This is evidently the covenant mentioned in Jeremiah 31: 33, 34 where God says he will write his laws on their hearts. It means that the day will come when the Jews will be converted. God will probably save the Jews under the instrumentality of the Gentiles, as the Gentiles were converted under the instrumentality of Jews, Peter and Paul.

Verse 28: "They are enemies for your sake." The Jews were enemies (in one respect) to God because they disobeyed him and as touching the election that God made of them as a nation God showed that he loved them because of the holy men, Abraham, Isaac and Jacob to whom he had made promises as regards the future of their seed.

Verse 29: "For the gifts and calling of God are without repentance." His gift that he had promised to the race

of Abraham would be fulfilled. God never turns from his promises. The word repent here is used, as applied to God, in the sense that he never changes. He made promises to the Jews and he will keep them and we may expect they will yet be fulfilled. They will surely become a holy nation. (See verse 16).

Verse 32: "For God hath concluded them all in unbelief that he might have mercy upon all." This is the point that Paul is aiming at all through the ninth, tenth and eleventh chapters. He is showing how God passed by the unbelieving Jews and took the believing Gentiles as his church. Is it not strange that men should construct the doctrine of predestination of certain individuals to eternal life from this passage which is referring only to the call of nations. People have no right to tack their own private views onto the teaching of Paul but should try to see what he is trying to prove and this verse shows the aim and object of chapters nine, ten and eleven. God means to show mercy to all, who will fulfill the conditions that he has made for all the human race.

Verse 33: "O, the depth of the riches of the wisdom and knowledge of God." Depth means vastness. Riches means abundance. It means O, the unfathomable depth and abundance of the wisdom and knowledge of God! This is like a bottomless sea. It abounds as no ocean with all its vastness ever did abound. When we try to conceive of the wonderful wisdom of God that made it possible for us to have salvation, we are lost in amazement and wonder. What wisdom in making it possible for God to be just and the justifier of all that believe in Jesus. The way in which he made it possible by the rejection of the rebellious Jews to bring in the church of the Gentiles and then later, to make the Gentiles instrumental in bringing back the Jews to their allegiance to God is past all wisdom and knowledge either of men or angels. No wonder Paul as he traced the workings of divine grace is lost in amazement.

Verse 34: "For who hath known the mind of the Lord?" And yet there are those who think by their assertions of

unbelief and opposition to his truth begotten by their own finite minds that they know more and better than God.

Verse 35: "And it shall be recompensed to him." The man who seeks to be saved by his own works rather than by faith in Christ is trying to do this very thing. He is trying to put God in debt to him, so that he may recompence him by saving him. But after we have done all that we can, we are but 'unprofitable servants.'

Verse 36: "For of him." Paul now closes his great argument with this most beautiful and glorious doxology of praise to God. He here says that all things come from God—all that we have and all that we are. All the salvation of either Jew or Gentile comes from God. All creation comes from God. There is nothing that takes place but was foreseen by God. All nature is working out his plans made ages ago. "Through him." The creation came through his direct act. The doctrine of evolution is a direct denial of his immediate creatorship. There was no chance nor any necessary methods of expediency in the creation of the world and of man. All came by direct purposeful creatorship. "To him." All things were made to contribute to his glory. He did not need anything to contribute to his happiness. He could have got along without man. It glorifies him that he has made us in his image. "To whom be glory forever, Amen." The plan of salvation will be the cause of eternal glory to God through all ages, to all eternity. It will gather new glory as the ages of eternity roll on. The songs and anthems of the grateful hosts of the redeemed will increase the glory of God through eternity.

CHAPTER XII

THE ENTIRELY SANCTIFIED LIFE

The obtainment of entire sanctification. Vs. 1-2. Exhortation to the duties and privileges that flow from the entirely sanctified life. Vs. 3-21.

This is the summation and result of the great argument of the apostle, Paul, in the eleven preceding chapters. "Therefore," This first word is one of the three great "Therfore's" of his argument. The first, "therefore" is at the beginning of Chapter two, where he charges the Jews with being sinners as well as the Gentiles. The second "therefore" is at the beginning of Chapter five, where he sums up his argument on Justification by faith. This is the third "therefore." It is the conclusion of the whole series or arguments up to this period. It refers to the whole reasoning that he has given and the conclusion, that the Gentiles and Jews both were proved to be sinners and to have equal right to the gift of salvation from sin, by faith. Adam Clarke thus gives the summation of the previous chapters. "The apostle now having finished the doctrinal part of his epistle proceeds with the practical. He shows the election, calling and justification of the believing Gentiles and their admission into the kingdom and covenant of God, and having an interest in all the privileges and honors of his children. (1) That they have clear and substantial title to all these, he has proved in Chapters 1, 2, and 3. (2) That this title is set upon the same footing with Abraham's title to the blessings of the covenant he proves in chapter 4. (3) That it gives us a good title to privileges as any of the Jews could glory in, by virtue of that covenant. (Chapter 5: 1-12). (4)

He goes still higher and shows that our being interested in the gift and grace of God in Christ Jesus is perfectly agreeable to the grace which he has bestowed upon all mankind in delivering them from that death of the body brought upon them by Adam's translation (Chapter 5: 12-21). (5) He fully explains both with regard to the Gentiles and Jews, the nature of the gospel constitution, in relation to holiness; and the advantages it gives for encouragement, obedience and support, under the severest trials and persecutions (chapters 6, 7, 8). (6) As the pretences of the Jews that God was bound, by express promise to continue them as his only people forever; and that this was directly inconsistent with the election and calling of the Gentiles on the condition of faith alone, he demonstrates that the rejection of the Jews is consistent with the truth of God's word and with his righteousness; he shows the true reason for their rejection; and concludes with an admirable discourse on the extent and duration of it; which he closes with an adoration of the divine wisdom in his various dispensations (Chapters 9, 10, 11). Thus having cleared this important subject with surprising judgment and the nicest art and skill (of writing, he now proceeds after his usual manner) in his epistles and apostolic method of preaching to inculcate various Christian duties; and to exhort to that temper of mind and conduct of life, which are suitable to the profession of the Gospel and the enjoyment of its privileges."

The conclusion of the whole matter is that since God has given such privileges and shown such mercy to both Jews and Gentiles it is the duty of both to give themselves to him in an everlasting covenant. Entire sanctification or holiness of heart and life are the direct object of the gospel. Hence this chapter deals with the entirely sanctified life.

THE OBTAINMENT OF ENTIRE SANCTIFICATION. Vs. 1-2.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Verse 1: "Therefore." By the use of the word "therefore" Paul shows that entire consecration is a duty from which there is no excuse for those who refuse to do it. This is the object of God in redeeming us. We are his as the people of God, and there is no excuse for withholding anything that we are. The obligation is to give the very last and least thing and all that we have and are. Every atom and shred of our being is to be his. Therefore to withhold the least from God is truly rebellion and as heinous, as the act of the sinner who refuses to repent. There is no excuse for failure here. Even candid unsaved men will admit that if we are to be the Lord's at all, we ought to be wholly his. Even candid unsaved men admit that the Bible requires a complete consecration.

"I beseech you." Paul uses the language of exhortation. He is full of concern for the church of God. This is in harmony with the deep concern that he displays in chapter 9: 1 where he says: "I could wish myself accursed from God for my brethren," and also in Chapter 10: 1 "Brethren my heart's desire and prayer to God for Israel is, that they might be saved." A truly consecrated and entirely sanctified man has great solicitude that the whole church may have the same relation to God as he has. One of the proofs that we are consecrated and sanctified ourselves, is that we are anxious to see the whole church consecrated and sanctified.

Paul had the right spirit in urging the church to entire consecration and its result, which is entire sanctification. Consecration is man's act; entire sanctification is the work of God. Paul does not show the driving spirit that some absurd advocates of entire sanctification manifest. He beseeches them from a heart full of compassion. No man is fit to preach or teach holiness who does not preach or teach from a yearning heart. To preach entire sanctification with an unsanctified spirit defeats itself. No real Christian has to

be driven to seek holiness. For he desires all that God has for him and he is willing to be all that God wants him to be. If he has no such spirit, he is not truly born of God.

“By the mercies of God.” The motive for entire consecration is here given. It is “by the mercies of God.” Because of his infinite mercy in calling us into his fold; in forgiving our sins; in giving us the new nature; in witnessing that we are his children; in sparing our lives and leading us by his wonderful providences, we are under obligation to render our whole being to God. Mercy wept over us when we were in sin; mercy rejoiced over us when we sought God; and wept over our backslidings. It has been as free as the air we breathe all the way along and how can we then do less than give ourselves to him in a living sacrifice?

“Brethren.” He is not here exhorting sinners to become reconciled to God by faith and repentance but he is urging those who are already the children of God to entire consecration. How they are in the fog who mix consecration and repentance. God calls on sinners to repent and turn from their sins. He calls upon the children of God to consecrate—to “present their bodies a living sacrifice.” Those who are redeemed are to offer their bodies a living sacrifice. The sinner is dead in trespasses and sins. He can offer only his sins. God does not want them. He wants our redeemed powers. Wherever consecration is urged in the Bible, it is always urged upon the people of God and never upon the outside world of sinners. (See Exodus 32: 29; Romans 6: 13).

“That ye present your bodies.” The term body is used for completeness. It means a complete consecration of our whole being to God. In legal matters, there is a writ called **Habeas Corpus**, which is Latin and means “you may have his body.” By it the body of the man is brought into court when he has been in confinement. When his body is thus brought into court the rest of the man—soul and spirit—accompanies it. The man is all there. No part of him was left behind in the prison or jail. When God gets the body, which is the casket of the soul, he gets all that goes with it and is

in it. More than that, the body is the instrument of the soul. It is chiefly through the body that the soul acts. It is the only way it can act to help on and glorify God and his cause before the world. So the apostle means that we are to offer ourselves in a practical entire consecration. Some sentimentalists would be content to have their consecration to go in their minds only and not allow it to get outside, into their every day life and practice. "Christian Science" more appropriately called "Eddyism" that has captured thousands, claims that we have no body but that all there is in this world is mind. But the inspired apostle here says that we have bodies to be used in the service of God. The Christian is called to be a spiritual priest in this dispensation. (See I Peter 2: 5; Rev. 1: 6). When the ancient priest was inducted into his office, the blood of the sacrifice was touched upon the tip of his right ear, the thumb of his right hand and the great toe of his right foot. (See Lev. 8: 22-24). It symbolized that his body was to be used in the service of God. So today God expects that our ears shall be held sacred for hearing the divine messages, our hands be used in works of kindness and mercy to the glory of God and our feet shall go on his errands. Thus we are living sacrifices to him.

When Jesus, our great high priest was on earth his body was wholly used for the glory of his Father. His feet went on errands of mercy. His hands were employed for the glory of God, in works of mercy. His ears were open to the cry of a hungry, sinful world. His tongue spoke and glorified God. He is not here. He has gone to heaven. He is the head and his church is his body, down here. We take his place in this world and we are to have our hands and feet and tongues and ears and all our body is to be employed for the glory of God and nothing less. So we should present our bodies a living sacrifice. Our bodies are the instruments of our souls to be used, all for the glory of God. "A living sacrifice." Not like the Jewish sacrifices of dead animals that were henceforth, after being consumed, good for nothing. But we

are to be living sacrifices. We are to be consumed in our service for Him. Our bodies are to be presented to Him. This evidently refers to the custom of bringing an offering to the priest to be used for the service of God. The sacrifice was something that could be used. The term consecration in the original language means to "fill the hand," referring to the custom of the worshipper, who brought in his hand something good for use in the service of God—a sheaf of wheat or the first fruits of the harvest and so forth. This marks the difference between the consecration of the child of God and the repentance of the sinner. The sinner is a rebel against God. He must lay down the weapons of his rebellion and repent, when he comes to God, but the child of God already pardoned and redeemed now offers up his redeemed powers to God in a living sacrifice. He was redeemed and then he consecrated his redeemed regenerate powers. "Holy." The Jews were required to offer sacrifices without blemish. They were not allowed to offer victims that had any physical defect. Our very best must be given to God. We must not act on the principle of those who give to the poor what they do not want for themselves and would not use, or have quit using. Nothing is too good for God. He wants the whole of our being. He will accept in His mercy and love the consecration of a sick and dying bed. But He wants us consecrated in youth, health and strength when we have the full powers of our being and at the point of their highest energy. "Acceptable unto God." This kind of a consecration—complete and practical—alone, is acceptable to God.

"Our reasonable service." The word "reasonable" means literally "rational." Alford says "rational as opposed to carnal or fleshly, see Hebrews 7: 16." Chrysostom says: "having in it nothing corporeal, nothing gross, nothing subject to sense." It means, we suppose, a spiritual sacrifice rather than the flesh (offered) of animals as under the Old Dispensation, with its animal sacrifices.

Verse 2: "And be not conformed to this world." It means that we are not to shape ourselves either in dress, man-

ners or practices according to the sentiments and maxims of the ungodly world all about us. It is no friend to grace. It is as much our duty to live separate and distinct from this world as far as following its ungodly maxims and practices, as it is to be entirely consecrated to God. When any one professes to be entirely consecrated to God and acts and lives and dresses and appears just as the world about them, they are mistaken in thinking that they are entirely consecrated or entirely sanctified. We will not entirely consecrate to God without separating ourselves from the ungodly world about us so as neither to "follow nor be led" by their life or ambition or folly. There are people who because they are plain and unworldly in their outward appearance, think they are separate from the world when they are imbued with its idolatry for money, pleasure and worldly honor.

We have so tasted and been refreshed by the water of eternal life that we no longer run to seek those broken cisterns that the world calls pleasure. "But be ye transformed." The Greek verb here means to take on another form. So that the literal of this passage is, do not take the form of this world but take another form, even the form of a renewed mind. It means that if we are wholly given up to God in a complete consecration we shall not appear like the world about us because we have changed to the form and life of a renewed heart—a heart renewed by divine grace. In other words when we are wholly consecrated, God will wholly sanctify us. Entire consecration is man's part, and entire sanctification is the divine part. As sure as we give ourselves wholly to God in entire consecration, our faith will have no difficulty in grasping the promise and provision for entire sanctification. This is definite consecration and definite realization of entire cleansing. As truly as the sinner repents that he may find pardon so is the child of God to consecrate for a purpose that he may find entire cleansing; repentance and faith for pardon; entire consecration and faith for entire sanctification is the divine method. One should be as definite as the other. "That ye may prove what is that good and

acceptable and perfect will of God." The word "prove" here is a word applied to the testing of metals to see if they are genuine. As sure as we give ourselves entirely to God, we will have an experience that will prove that we are entirely consecrated to God. His perfect will is our sanctification. (See I Thess. 4: 3). As sure as the sinner proves the reality of experimental religion by repenting and believing on Christ so will the child of God prove his consecration also by receiving the entire cleansing of this nature. He will prove that he is perfectly conformed to the will of God. Those who talk of consecrating that they may receive "power for service" have missed two-thirds of consecration. It means both to do and be and suffer the will of God and often times suffering the will of God requires a consecration that those who think only of doing, fail to realize. It requires perfect consecration to be and suffer the will of God.

**EXHORTATION TO THE DUTIES AND PRIVILEGES THAT
FLOW FROM THE ENTIRELY SANCTIFIED
LIFE. Vs. 3-21.**

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Verse 3: "For I say, through the grace given unto me." He means that he exhorts to these things and the duties that follow, by the divine authority, given him as an apostle. This shows that the epistles of Paul are given by divine authority and hence by divine inspiration. Here is a proof that Paul was a divinely inspired writer:

Entire sanctification is the necessary equipment for all the duties we owe to God and man. We cannot properly discharge them without an entirely sanctified nature. "One must first be cleansed in order to cleanse others; first be instructed and then instruct; become light and then enlighten; draw nigh to God and then lead others up to him; be sanctified and then sanctify; have hands and then lead by the hand; have prudence and then give counsel. No one is worthy of our great God, both sacrifice and high-priest who has not first presented himself to God as a holy living sacrifice nor exhibited that reasonable service which is well pleasing to him." (Gregory Nanzianzen).

"To every man that is among you." These commands and exhortations that follow in the remainder of the chapter are for every one, both Jew and Gentile. They are of universal application in every age of the world. "Not to think of himself more highly than he ought to think." He warns against pride. This is the most subtle of sins. It is the most

easy to fall into, of all the temptations that lay waiting for us in the sanctified life. "It was by this sin that the angels fell." It lurks about the path of the holiest people. It is even in our very profession unless we are on our guard. We are apt to look down on others, who, we think, have not received what we have. It is a common temptation, that so many fall into to worship their experience and profession of holiness. The higher we get in either office, or divine grace the more are we in danger of this sin. Even when we are prospered in the Lord's work, we are tempted to take the credit to ourselves, and become proud of our success. It takes great skill to carry a full cup without spilling it. The apostle therefore mentions this and throws out a caution first, at this vulnerable point for the admonition of all. It is very difficult to be eminent either in the church or in spiritual attainments and not get upset. "But to think soberly." "Literally to think so as to act soberly or wisely; so to estimate ourselves as to act or demean ourselves wisely, prudently, modestly. Those who overestimate themselves are proud, haughty, foolish in their estimate to themselves. Those who think of themselves as they ought are modest, sober, prudent. There is no better way to maintain a wise prudent course of conduct, than to form a humble modest estimate of our own character." "The measure of faith." The term faith is frequently used for religion as a system. For instance, Jude says "earnestly contend for the faith once delivered to the saints." So too, Paul in his last testimony says "I have kept the faith." (II Tim. 4: 7). Faith in this sense is the religion of Christ that we obtain by faith. Our faith is the measure of what we have of divine grace. The apostle here tells us that all that we have of spiritual life is the gift of God. If we have more than others it is because God gave it to us and therefore we should beware of spiritual pride, of which we are warned in verse 2. God gave us our experience and we have no reason therefore to feel above others, or to feel that we are of any account at all, except as we have received help from God. The best of us, no matter how far

we may have attained or obtained in spiritual life have enough to make and keep us humble.

Verse 4: "For as we have many members in one body." He here gives an illustration that he uses in I Cor. 12: 4, 12 where he expands the metaphor and carries it to some length. He wishes to show that all the members and organs of the body unite and work together for the greatest harmony. So should we as members of the body of Christ seek to build up each other. In other words we have a duty to our fellow men. Holy people are those, who love their neighbor as themselves. They not only have perfect love to God but also perfect love to men. God gives us perfect love and then gives us our neighbor to practice upon; not merely for his good but for our own good. Our treatment of man will prove the genuineness of our profession of love to God. It is our business as holy people to live especially for the upbuilding of the church for which Christ died. The dying prayer of Jesus for his disciples was that they might be sanctified (John 17: 17). It is our business to help them or to sanctification. We are to "do good to all men especially to them that are of the household of faith." It being true that we are members of the body of Christ, we are to despise no one or feel superior to him. Neither are we to feel that we ourselves are of no account for we are members of the body of Christ. God intended that we should differ from one another, just as the members of the body are different. If we fail to give God the best we have we hinder the cause of God so much, for he has given every man his special work and office. He has his plan for every man. He makes nothing in vain and he made us individually for a purpose and made us different from every other member of the church. If we fail to discharge our responsibility, then his purpose is so far made abortive as far as we are concerned and his plan is hindered.

Verse 6: "Having then gifts." Let us remember that all that we have is a gift from God, not merited and so we have no reason to feel superior to any one. "Differing according to the grace that is given to us." God never in-

tended that all men should be alike. As Pollock, the poet, says

“Tis here confessed
Some are and must be greater than the rest.”

God appoints some as leaders; not all the army are leaders or there could be no army. God knows what he is about when he gives some more important gifts than others. But this should by no means allow us to be proud or high-headed or cause us to think more highly of ourselves than we ought to think. All gifts are given by grace, which means unmerited favor. Truly great people are always humble. If we have greater talents than others it should cause us to fear lest we may not improve them as we should, for where “much is given much is required.” “Whether prophecy.” He now proceeds to enumerate the most important gifts in the church. The word prophecy has come in our days to mean only prediction of future events. This is too narrow a meaning. The word prophecy means literally, “to speak for another.” The prophet is one who speaks for God. His messages may refer to present duty as well as to prediction of future events. It means to give the message from God whether as regards the present or the future. The New Testament prophecy was the utterance of the will of God when filled with the Holy Ghost. That is what Peter means in Acts 2: 17, where he says “Your sons and your daughters shall prophesy.” Today exhortation and preaching are prophecy. Paul tells the Corinthians to “covet to prophesy.” There are people who covet other gifts that are more showy. But Paul says prophecy is the gift to be coveted. Paul in I Corinthians 14: 24 makes it superior to all gifts and a gift that all the church might exercise. They were to exercise this gift according to the measure of faith that they had.

Verse 7: “Or ministry, let us wait on our ministering.” The word ministry is from a Latin word which means “servant.” Ministry therefore means service. It refers to the ad-

ministration of the external financial affairs of the church. In that day since the church had much service in the behalf of supporting widows and orphans, it was quite a care. There is no doubt but God calls some in the church and gives special aptitude for administering the temporalities of the church. Such servants of the church should by all means be deeply spiritual. Such servants of the church should not get out of their places but remember the admonition of verse three, lest they think of themselves more highly than they ought to think. It is evident that the man in the church, who becomes a candidate for election to office in the church and conducts an election campaign just as the world conducts a political campaign is thinking of himself more highly than he ought to think. "Or he that teacheth on teaching." There was a distinct class called teachers, in the church of that day. They are often mentioned. (I Cor. 12: 28; Eph. 4: 11). God gives some that gift today. It is not so showy as the gift of evangelism. But is just as important. Because it is not so spectacular it has been and is often looked down upon. Jesus Christ and Paul were teachers as well as evangelists. No cause really prospers permanently that is not founded on scriptural instruction and intelligence. The exhortation to teachers is that they should be zealous, sincere and thorough in their teaching. They were not to aspire to some other gift and place to which they were not called. In so doing they would think more highly of themselves than they ought to think.

Verse 8: "Or he that exhorteth." There were some who had the special gift of exhorting or urging others on to their duties. In some churches today the order of exhorters is recognized. Their office seems to have been to urge the people, after the preacher had delivered his discourse, to present action and commitment to the truth. Many discourses which urged people on to decision were of this nature.

"He that giveth let him do it with simplicity." "Not liberally but in singleness of heart is the meaning i. e. as unto the Lord and not unto man." (Jowett). "He that ruleth

with diligence." There are and must be some in the church who are in office to guide and govern the church. A church without government is as weak as a nation without government. A ruler should be very watchful. The temptation of rulers has been said to be idleness. "Assigning work to others brings a temptation to be idle ourselves." (See I Thess. 5: 12 and I Tim. 5: 17). He that sheweth mercy with cheerfulness." There is such a thing as doing charitable work with an uncharitable spirit. There is such a thing as taking care of the poor from a sense of duty but with a harsh spirit, that does as much harm to their souls as cruelty would do to the body. The needy, poor and aged have enough to bear without the impatience of those whose duty to the poor is only perfunctory. Of all people who should be kind it is those who have charge of asylums for the unfortunate.

Verse 9: "Let love be without dissimulation." Having shown the responsibility of those who have special duties and responsibilities and gifts, he now lays down general principles to govern every holy man in individual life. The first that he mentions is brotherly love. Jesus said that brotherly love was the badge of fellowship by which the world might know that we are the children of God. "By this shall all men know that ye are my disciples because ye love one another." (John 13: 34, 35). This means that our love to the brethren should be, not only in word but also in deed. Our treatment of others should correspond with our profession of love for them. How can we profess to love Jesus Christ if we do not love his saints? "Abhor that which is evil." As this command is between the two commands to love and be kindly affectioned, in verses nine and ten, it evidently has to do with the subject of our love to the brethren. It means therefore abhor anything that is evil or malicious towards our brethren. "Cleave to that which is good." We are to make it our habit of mind to be extremely benevolent to our brethren. We must closely adhere to the practice of good will, in spirit. Make it our nature.

Verse 10: "Be kindly affectioned one to another." The word meaning "affectioned" is stronger and more emphatic than the word "love." In verse nine it means extreme tenderness of affection. Paul here coins a Greek word from two compound words. This was one of his favorite methods of writing. The word means a blending of natural affection and divine love. "In honor preferring one another." It means that we are to seek to bestow honors upon others rather than to have them bestow honor upon us. There is no self seeking or emulation or seeking to be above others, in the bosoms of holy people. "If this single direction were to be observed in society, it would put an end at once to no small part of envy, self seeking and heart burning and dissatisfaction of the world. It would produce contentment, harmony, love and order in the community; and stay the progress of crime and annihilate the evils of strife and discord and malice. Especially it would give harmony and beauty to the church. It would humble the ambition of those who like Dictrephe love "to have the preeminence" (III John 9), and make every man willing to occupy the place for which God has designed him, and rejoice that the brethren may be exalted to higher places of honor." (Barnes).

Verse 11: "Not slothful in business." The Revised Version translated it "In diligence not slothful." Our religion should not merely be carried into secular business but our secular business should be looked upon as a part of our religion. If we are in the business that God wants us to follow we are serving him by doing it as truly as when we are praying or testifying in public. He, who is true to the calling in life, to which God has providentially called him, is as truly serving God as the angels in heaven are serving him. An idle man should not by any means think that he is a holy man. Holiness and idleness do not go together. "Fervent in spirit." The word "fervent" usually means to boil. We ought to have a real intensity of spirit while we carry on the secularities of life. We ought to be just as fervent and hot in our spiritual life in everyday affairs as when we

are in the public services of religion. "Serving the Lord." God wants this fervency of service. He wants no other kind. If we are not as fervent in our service for him as we are in other relations of life, such as pleasure, business, politics and studies, we are not serving him as he desires that we should.

Verse 12: "Rejoicing in hope." A better and more accurate translation is "Rejoicing in the hope." Rejoicing in the prospect of final redemption and deliverance from the trials and tribulations of this present life. "Patient in tribulation." In Chapter 5: 3 he declares that we "glory in tribulation." To be patient here means to continue in tribulation. It is from a Greek word which means to remain, when all others have been discouraged and quit, it is the staying grace, when the pressure is great. It remains to be under the load without chafing or fretting. "Continuing instant in prayer. The word "instant" here is the same Greek word rendered: "wait" in Mark 3: 9. "And he spake to his disciples that a small ship should wait upon him because of the multitude." It means to wait and persevere in prayer until the answer comes.

Verse 13: "Distributing to the necessity of saints." In those days the church was much persecuted and it was highly important for self-protection that the church should look after its members and share with them the necessities of life. "Given to hospitality." Literally pursuing hospitality. Making it our duty to urge hospitality upon others as they needed it. "A virtue highly important at that time, especially in traveling and perhaps banished and persecuted brethren." (Meyer).

Verse 14: "Bless them which persecute you." To bless means to ask the blessing of God upon others. To curse is to ask the curse of God upon others. It was this spirit of blessing their persecutors that won the hearts of opposers many times in the days of persecution. It was something that the world did not know what to do with, when Christians manifested this spirit. We are to love our enemies and do

good to them that despitefully use us, according to the direction and example of the Master himself. It requires supernatural religion to do all this.

Verse 15: "Rejoice with them that do rejoice." The church is a family bound together in love and sympathy and what comes to one comes to all in a sense. He who does not have a real love for the cause does not have real salvation as an experience. And since we love the cause and the family of God everything that affects the family of God, either as a whole or individually affects us. We feel as if it were in some sense our own joy or sorrow, that comes to our brethren. Jesus showed this when he wept at the grave of Lazarus. He did not weep for the loss of Lazarus for he was about to raise him from the dead, but he sympathized with the sorrowing hearts about him. "He bore our griefs" and we too ought to share the joys and sorrows of the church about us. It is the special duty of Christians to sympathize with one another. The very word, sympathy means to suffer with. This is a cold, selfish world, who are as a rule all bound up in themselves and have no time or disposition to sympathize with the wretched. There are some benevolent orders that help those who pay their dues, but it takes the salvation of God—his love shed abroad in the heart—to create the disposition to enter into the sufferings and joys of others.

Verse 16: "Be of the same mind one toward another." We believe this is as the same as if he had repeated the golden rule. It means to treat all men alike, no matter what their condition in society. Be just as well affected to one man, if he has no worldly prosperity as we would if he were rich. It means to be above caste and class-distinctions. There are different opinions of this verse among the commentators. We give some of them. "This characterizes the loving harmony when each in respect to his neighbor has one and the same thought and endeavor; compare Romans 15: 5; Phil. 2: 2; and 4: 2; II Cor. 13: 11." (Meyer). "Enter into each others circumstances in order to see how you would yourself feel." (Chrysostom). "Be agreed in your opinions and

views." (Stuart). "Be united or agreed with each other." (Flatt). The Syriac Version has it thus translated, "And what you think concerning yourselves, the same think also concerning your brethren; neither think with an elevated or ambitious mind but accomodate yourself to those who are of a humbler condition." "Be not wise in your own conceits." This is simply a repetition of the thought of verse 3. "Not to think of himself more highly than he ought to think."

Verse 17: "Recompense to no man evil for evil." This is said to be the most difficult precept in the code of Christian duties. It is one of the strongest propensities of the carnal mind to return evil for evil; to "give people as good as they send." But grace has enabled thousands to do it, and does today. Only supernatural religion can enable us to do it. "Provide things honest in the sight of all men." Our religion must be tested by our outward manifestation of it. "Things honest" means even more than to be honest. It also means things that are lovely. We are to exhibit the beauty of holiness. That is the method that God has for advertising holiness. The word "Provide" means to foresee or prepare for, in advance. We are to make it our ambition to show forth the salvation that we possess. This is to be our purpose in life. Jesus said "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The world will better understand our spirit and practice than our arguments.

Verse 18: "If it be possible." It is not always possible to live peaceably with all men. But if we do our best, the responsibility is off of us. It takes two to make a quarrel. If it is to be, let it be a one-sided quarrel, let the other man have the responsibility. "As much as lieth in you live peaceably." We are not responsible for the assaults of others unless we furnish a good excuse for them to quarrel. "All your part is to be at peace; whether you actually are at peace will depend then solely how others behave towards you."

Verse 19: "Dearly beloved." Tholuck says "The more

difficult this duty, the more affectionately does the apostle address his hearers with these words." "Avenge not yourselves." Do not try to wreak vengeance on others. Leave that to God and the courts. From the next clause, we infer that he means that we are not to be wrathful. If we must in the interests of justice see that crime is punished, we must not do it in a spirit of wrath. Leave the matter to God and the proper authorities. Trust them for vindication. This condemns lynch law. "Vengeance is mine." This is a quotation from Deut. 32: 35. If we try to injure others because they have injured us we are taking the business of God, the judge, out of his hands. He will give people their due. Let us leave it with him and pity them because they are to be in the hands of a just God, whom they can not escape.

Verse 20: "Therefore if thine enemy hunger feed him." This is a quotation from Proverbs 25: 21-22. It seems that it means thou wilt soften and melt him as fire melts and softens iron. It appears to me better to understand Paul's phrase as generally equivalent to the modern sentiment derived from Christianity, that the generous treatment of an enemy is a noble revenge. It is as if the apostle had said the way to revenge yourselves on an enemy is to do him a kindness.

Verse 21: "Be not overcome of evil." Do not let evil get the best of you and become your master.

A holy man will treat his enemies kindly. Inbred sin is the father of the spirit of vengeance, and holiness will cast out inbred sin and all that comes from it. There is nothing that will more surely and fully prove the worth of our holy religion than the spirit we manifest towards those who ill-treat us. A holy man is like Jesus, in that he will manifest the spirit of Jesus, who, on the cross prayed for his enemies. "If any man have not the spirit of Christ he is none of his."

CHAPTER XIII

HOLINESS IN RELATION TO THE STATE AND THE INDIVIDUAL

Holiness in relation to the State. Vs. 1-7. Holiness in relation to others and ourselves. Vs. 8-14.

We read in Acts 18: 2 that the emperor of Rome had commanded all Jews to leave the city. We do not know why he was so hostile to the Jews, probably because of their arrogance. They considered themselves the peculiar favorites of God and looked upon other nations as their inferiors and were probably always stirring up dissension and strife. So we see that the question of the relation of the church to the government would come up, and the church must decide what to do in the matter. The question would arise should the church submit to the civil government or not.

The duties of the entirely sanctified towards each other have been given in the last chapter. They were the subject of the exhortation of the apostle after he had exhorted the church to entire consecration. He had shown in the previous chapter the duties of the individual to the church. Now he shows our duty to the civil government. This is a most practical question today, as well as then. There are people today who mistakenly assert that we should pay no attention to the government and that we are not called to civic duties.

Government originally came from God. It is a divine institution. The first governors were the heads of the patriarchal families. They were there by the appointment of God. As their descendants increased they became great bodies of people and nations. These governors stood in the place of

God to make and execute laws. No nation can exist without government of some kind. A poor government is better than none at all. Tyranny is better than anarchy. We are to submit to government. If its commands however mean that we must disobey the law of God, we are like Daniel to be true to God and take the consequences. This has always been the history of the people of God. If a government is corrupt there should be a revolution, but not anarchy, with no government at all.

HOLINESS IN RELATION TO THE STATE. Vs. 1-7.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have the praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Verse 1: "Let every soul be subject to the higher powers." In other words let every one subject himself to civil authority. "For there is no power but of God." There would have been no government on earth except God had ordained it. Government is a divinely ordained organism. There must be government or society would break up. Anarchy never has succeeded. Since government is from God all holy people should be interested in the government under which they live and should do their best to make it a good government and not let bad men have their way. If bad men have their way then the innocent have to suffer and the cause of God is

hindered. So these people are misguided, who think that they ought not to vote. Jesus paid his taxes and said that we should render unto Caesar the things that are Caesar's. We should give the government our best encouragement in the maintenance of the law. The best nations today are founded on the law that God gave to Moses. This is the foundation of all righteous government and we should in supporting it, feel that we are supporting what God has laid down. If government is not all that it should be we should not try to tear down the government but seek to make it better; not destruction but revolution. The Roman government in the time of Paul was corrupt but the basis of its law was good and had never been changed and it was better than anarchy.

Verse 2: "Whoso resisteth the power resisteth God." "There is a play upon the words here which cannot be translated into English. The word rendered "ordained," and the word rendered "resist" in our English version are different forms of the same Greek word; the one affirmative and the other negative. We might give some hint of this play on words by rendering it thus: The powers that be are placed by God; whosoever therefore displaceth the power displaceth the placing of God." (Abbott). "Shall receive to themselves damnation." The word "damnation" as most always used means that judgment that assigns men to eternal perdition. But the strict meaning of the word is condemnation. Any one who is judged guilty in an earthly court, is condemned or damned. It means that those who resist the law will be condemned for their resistance. This condemnation often by the law leads to prison or fines. It here therefore means simply earthly, temporary condemnation.

Verse 3: "For rulers are not a terror to good works." This does not mean that some rulers are not so. But the office itself is for the encouragement of good works. Such government that God gives, in theory, is as an encouragement to those who are good and a discouragement to the wicked. This is the theory of government even if some rulers abuse

it. He is speaking of the tendency of good government. "Do that which is good." No doubt these Christians at Rome might be tempted to resist the government or not do their duty, as just citizens. So he shows them their duty.

Verse 4: "For he is the minister of God to thee for good." "Is the apostle speaking of the rulers of the world as they are or as they ought to be? Of neither; but of the feeling that the Christian ought to have towards them. In general he will be slow to think evil of others; in particular of rulers. His temper will be of submission and moderation. He will acknowledge that most any government is tolerable to the man who walks innocently, and that the governments of mankind in general have more of right and justice in them than the generality of men are apt to think. And lastly he will feel that whatever they do, they are in the hands of God, who rules among the children of men; and in general that his relations to them like all the relations of Christian life are to God also." (Jowett).

Verse 5: "Not only for wrath, but for conscience sake." There is a two-fold reason why we then should obey civil government; punishment for disobedience and our consciences that tell us we should be subject to authority.

Verse 6: "For this cause pay ye tribute also." Pay your taxes for the tax-collectors are God's officers also. Government ordained of God can not be supported except by the citizens, each one paying his just proportion. It is just as much our duty to pay taxes as any other debt. "Tribute" . . . "custom" . . . "fear" . . . "honor." "Tribute" is direct payment to the state purposes, levied on persons and property; custom is a toll levied on goods. "Fear" is perhaps indicative of the regard paid to an official; "honor" that paid to those higher in the official scale. The general principle involved in the command is applicable in our own times. (Alford). In our republic whose government is from God modeled after the original Israelitish government, we are to pay allegiance to the state and reverence to the officials because they are

representatives; however imperfect, of the divine order and law.

HOLINESS IN RELATION TO OTHERS AND OURSELVES. Vs. 8-14.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

Verse 8: "Owe no man anything." Holiness is ethical as well as doctrinal and experimental. It respects the rights and just dues of others. We have no more right to refuse to pay our debts or to be lax, when we can pay them, than we have to commit highway robbery, or to steal. Holiness is more than a rhapsody or ecstasy. It is a practical life that honors the law of God by keeping it. Paul comes down from the precepts of paying the government, that protects us, to our obligations to our fellow men. There are other debts that we owe our fellow men, besides money. Paul in chapter 1, verse 14 said he was debtor both to the Greek and to the Jew. We owe love. We owe the gospel to those who have it not. We owe a good example of what grace will do and our testimony of what grace has done for us. "For he that loveth another hath fulfilled the law." He does not mean that loving another will of itself fulfill the law, for the law requires that we love our neighbor as ourself. But he is not here talking of our duty to God but of our duty to man.

Loving our neighbor is the result of loving God with all the heart. It leads to it. It is a part of loving God with all the heart. We cannot love God with all the heart and not love our neighbor. One of the proofs that we love God is that we love our neighbor. So he **that** loves another with true love shows by it that he has fulfilled the law of perfect love to God and man. The law as far as our duty to our fellow man, is fulfilled, when we love our fellow men. This is what God requires. To love all mankind then is a debt that we all owe.

Verse 9: "For this." He here gives the last four of the ten commandments. He says these which are all given to prescribe our duties to men are comprehended in love to our neighbor. So we learn that the true way to keep the law of God both in our relations to God and man is to love God and man. Love fulfills the law. As we can not perfectly carry out the letter of the law on account of our infirmities of judgment, God accepts our love to him and our neighbor for our imperfect service. Thus love fulfills the law.

Verse 10: "Love worketh no ill to his neighbor." As if some might say "How can I love my neighbor as I should?" He says love worketh no ill to his neighbor. This shows that love to our neighbor means good will to him. If all men had this feeling towards their neighbors what an improvement there would be in society. Real love therefore meets the requirements of the law of God. God will be satisfied with it.

Verse 11: "And that." "The word 'that' in this place is connected in signification with the word 'this' in verse 9. The meaning may thus be expressed: all the requirements of the law towards our neighbor may be met by two things: one is (verses 9, 10) by love; the other is by remembering (verses 11-14) that we are near to eternity; keeping a deep sense of this truth before the mind. This will prompt to a life of honesty, peace, truth and contentment. (verse 11). The doctrine then in the verses (11-14) is that a deep conviction of the nearness of eternity will prompt to an up-

right life in the intercourse of man with man." (Barnes). "Knowing the time, that now it is high time to wake." Paul like all the early church believed that the coming of the Lord was imminent and since it might be near he urges that the church have the readiness to meet him. He had just shown that we ought to love God perfectly and this would cause us to have perfect love to our neighbor. These two commandments of duty to God and man are fulfilled in perfect love or holiness. This is the "holiness without which no man shall see the Lord." We are to have it all the time. We are to be ready every moment. Of what use to be looking for the coming of the Lord if we are not holy? That is, if we do not have perfect love to God and man. The word of God nowhere commands us to get ready but to be always ready, and only holiness of heart will keep us in readiness. "Nearer than when we believed." It is customary in the modern church to be most zealous when we have first been converted. Later a coolness or sluggishness follows. But Paul's idea is to be more zealous and wide awake as we progress, especially as we see the day of our departure drawing nearer. He says that our salvation is nearer than when we first believed. The word salvation is used in several senses in the Bible. It means a present and also a final salvation. "Now is the day of salvation," we read. And again we read "he that endureth to the end shall be saved," referring to final salvation. If we keep the present salvation we shall obtain the final salvation.

Verse 12: "The night is far spent." This world is a place where darkness reigns. We are now in the shadows. We see things imperfectly. "Now we see through a glass darkly." We know, but in part. Darkness and wickedness encompass us on every hand. Soon the perfect day of the coming of the Son of Man will dawn. This is probably what he means for the New Testament church believed the second advent of Jesus was at hand. Although he was inspired to write this epistle, yet the time of the second advent was hidden from him. He urges therefore the church to cast off

the works of darkness, such as the wicked world were practicing and live each day as if it were the last. Such living makes readiness for eternity. "Cast off the works of darkness." The figure is that of a person who arises from sleep and takes off his night-clothes that he has slept in and puts on his day garments. Only his day garments are an armour. It is like his commanding the church at Ephesus to put off the old man and put on the new man. (Eph. 4: 20-24). To put on the armour of light means that our day garments are light in comparison with the works of darkness of the world about us. It is holiness, and it is an armour defending us against sin—to enable us to stand. "Holiness under the name of light, is by the apostle spoken of as the Christian's armour. Put on saith he, the armour of light in opposition to the works of darkness. Strange armour, that a man can see through. A good man's armor is that he needs none. His armor is an open breast. Likeness to God is armor of proof, that is, an imitation of him in his moral goodness, which holiness as a general name comprehends. A person truly like God, is secure from any external violence. So far as that is concerned, it can not invade his spirit. He is in spirit far raised above the tempestuous, stormy region and converses where winds and clouds have no place." (Howe). "What is the wedding garment? Some say it is the imputed righteousness of Christ. Some say it is the imparted righteousness of Christ. Others say it is holiness of character. I consider that it is all three together. 'Putting on the Lord Jesus Christ' is possessing his righteousness imputed, his holiness imparted, and his example imitated. He first makes the robe and then fits us to wear it." (R. Hill).

Verse 13: "Let us walk honestly." The margin reads "Let us walk decently." We must have a decent and becoming walk among men, even that which pertains to godliness. Others translate it "Let us walk honorably." Let us walk in such a manner as we believe would honor God. "As in the day." Usually indecent people take the shelter of night and darkness for their disgraceful deeds, because

they are indecent and dishonorable. Sin usually seeks the screen of darkness to hide its shame. "Not in rioting and drunkenness." Not like the world about us who live to carouse and revel. "Not with chambering and wantonness." Not with harlotry and intemperance." "These are the acts of the wicked world. We are to be separate from it. In this verse there are three sets of doubles that go together—"Rioting and drunkenness" which are the manifestations of social excesses; "harlotry and wantonness" which are excesses of the animal appetites; "strife and envying" which are sins of combativeness. "These last few verses have been rendered famous in the Christian church for more than fourteen hundred years, as being the instrument of the conversion of St. Augustine. It is well known that this young man was at first a Manichean in which doctrine he continued until the thirty second year of his life. He had frequent conferences and controversies with several friends who were Christians and with his mother, Monica, who was incessant in her prayers and tears for his conversion. She was greatly comforted by the assurance of St. Ambrose, bishop of Milan where her son was then professor of rhetoric; that a child of so many prayers and tears could not perish. He frequently heard St. Ambrose preach and was affected not only by his eloquence but by the important subjects which he discussed, but still could not give up his Manicheanism. One day walking in a garden with his friend Alypius, who it appears had been reading a copy of St. Paul's epistle to the Romans and had left it upon a bank near where they had been (though some say that Augustine was then alone) he heard a musical voice crying out distinctly, 'tolle lege, tolle lege' (take up and read; take up and read). He looked down, took up the book and hastily opening the book, the first words that met his eyes were those, 'not in rioting and drunkenness etc.. But put ye on the Lord Jesus Christ.' He felt the import of the words and immediately resolved to be a follower of the Lord Jesus Christ; he in consequence instantly embraced Christianity; and afterwards wrote boldly in its defence; and

became one of the most eminent of all the Latin fathers. Such is the substance of the story handed down to us from antiquity, concerning the conversion of St. Augustine. He was made bishop of Hippo in Africa in the year 430 and died in that city at the very time, that it was besieged by the Vandals." (Clarke).

Verse 14: "But put ye on the Lord Jesus Christ." To put on a person meant to imitate him. We are to make Jesus our model. This we cannot do until we have salvation. Peter says of Christ that he has "left us an example that we should follow in his steps." We are to be clothed with the righteousness of Jesus through faith in his atonement and finished righteousness. "And make no provision for the flesh." By the flesh is meant the carnal mind, the old man of which Paul speaks in Romans 6: 6. We are not to make any provision to keep the old man alive. We are not to feed him. As long as the old man is alive he will clamor for food. We are not to keep him alive. Most of the church are busy feeding the old man. Much religious performance and social life is not to minister to the growth of the fruit of the Spirit but to feeding the carnal mind. Many churches are run in the interest of feeding the flesh.

CHAPTER XIV

HOLY PEOPLE MUST BE CHARITABLE IN JUDGMENT

Vs. 1-23.

1 Him that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

There are certain duties and requirements given in the word of God that are always required and binding such as the prohibition of adultery, stealing, false witness and covetousness. They are given for all time and can never be abrogated.

But there are many relations in life that are not specified as either good or bad, but each individual must decide for himself as to their quality. If every duty was laid down in the word of God and the prohibition of every evil, the Bible would be a cumbersome book and be so unwieldy as to be of little practical use. It would be too large a volume to carry about, and the precepts and prohibitions would be too many to remember. So after specifying such commandments as those in the decalogue, God has laid down certain principles to govern us and by which we must decide for ourselves as to our duty.

Customs and manners and civilization change and with each advance in the arts and sciences new methods of living arise, which make new obligations. For instance the Puritans once thought that pictures, observances of feast days such as Christmas and New Years were wrong. This was in accordance with the enlightenment of that age. Men were doing what they thought was right according to the light they had. Today we have for instance by reason of the advance in science what is called "The Movies." Some think association

and support of them is proper and others think they are tinctured with worldliness, sin and corruption. Now how are we to decide as to these new questions that arise with every age? Certainly God would not have cumbered the bible with all the new features of advancing civilization. Consequently he has laid down principles in his book by which we may try all our actions amid all the changing phases of society.

We must decide duty by the spirit in which we perform it—not in the act itself. We must also decide every new invention and advancement in civilization by its results. We must decide whether we shall be total abstainers by the effects of intemperance in society about us. We must decide the theatre and its kindred associations and other things we might name by their influence on society and the individual and also their help or hindrance to the work of God and religion. All the various pursuits and practices of society are to be known by their fruits.

Moreover since every man must decide for himself, he must decide by his best light; and since every man does not have the same amount of light as his neighbor necessarily, his neighbor may be just as honest as himself in his decision as to the quality of his acts. Since all do not have the same degree of light, and if we act with a true spirit—a spirit of being honest and doing what we think is right—we must allow our neighbor the same privilege. We have no right to impugn his motives. We may try to show him that according to our standard that he is wrong but we must not condemn him for doing what he thinks is right. We may say, "I do not see how he can do that way" or perform certain acts, and certainly we may not from our standpoint. But we must remember that our neighbor does not necessarily have our standpoint or view. So Jesus says "Judge not." We must not say that our neighbor is wrong because he does not see things as we do. No man is primarily wrong, who has honesty of spirit and is walking up to his light. "Man looketh at the outward appearance but God looks at the heart."

So Paul was writing to the church in Rome which was

composed of Jews and Gentiles. The former had just come out of Judaism with its forms and ceremonies which they had been trained to believe were a means of salvation. Hence they were very rigid in keeping days and customs and abhorred idolatry. The Gentiles had never been trained before conversion to regard idolatry with the abhorrence that the Jews felt, nor had they been trained to regard the Sabbath and the feast days as the Jews had. So when the question of eating meats which the Jews had been trained to call unclean and had often been consecrated to idols and then had been sold in the markets; or the question of the keeping of the Sabbath came up there was a disposition to condemn those who did not see the matter as they did. So Paul inculcates the duty of charity; of not judging men as guilty of sin who did not see these things as others saw them. Also he urges that if a brother was not spiritually strong enough to see certain duties, as others saw them and therefore stumbled because he thought these things wrong for the sake of the weaker brother we should refrain from the doubtful things. It is much like the social habit of drinking intoxicants today. In this age when the effects of alcohol have been shown to be injurious to society and the individual we should conduct ourselves so that those who are weak will not use our example as an excuse for their doing what they know is wrong.

We have learned that the liquor traffic is one of the deadliest foes that the church and our civilization has, and we should array ourselves uncompromisingly against it in every way, and especially by our example. Holy people will have abundant charity for others that will lead them to give up their rights for the sake of promoting the cause of God in others and not causing them to stumble.

Verse 1: "Him that is weak in the faith." This does not mean one who has a weak faith for personal salvation. But one who has small spiritual vision. He is what we call narrow in his views of duty. We must remember that the Jewish part of the church gave a good deal of trouble in

trying to enforce many things upon the Gentile part of the church that the Jews had been practicing before they gave up Judaism. We see this especially in the Galatian church. Certain of the church who had been Jews and kept the law before their conversion insisted that the Gentiles should be circumcised. "We must bear in mind that the Jewish ritual forbade certain meats as unclean, and required that certain days should be observed as religious festivals. As religious observances the Pharisee so emphasized these duties of the law that the conscientious Jew feared to eat meat or drink wine bought in the open market lest he should eat or drink that which had been polluted by previously being offered to idols. They therefore abstained from all such articles, confining themselves to vegetables for whose purity they could assure themselves because they could be fully prepared for the table in their own homes. When the Jews were converted to Christianity, some of them brought these religious convictions with them. Disputes arose in the church as to the legitimacy of eating meats and the observance of religious feast days (See Acts 15: 20, 21). The existence of these questions and these parties must be remembered and borne in mind in reading this chapter." (Abbott). The church is to help the weak and so we should receive into the church and into our fellowship even those who are narrow in their views and try to help them. "But not to doubtful disputations." Do not receive him into your society in order to dispute with him over these things in which there is a question of honest difference of opinion. Do not berate your brother because he does not see as you see. The more we oppose such people in a harsh manner, the more we encourage them to defend their position and make them stronger. Today we might say the same on certain modern questions such for instance as divine healing. Do not judge harshly those, who see divine healing (or think they do) in the atonement, and do not judge harshly those who do not see it. It is a matter of honest difference of opinion and not vital to personal salvation. Sometimes errorists win more by their sweetness of

spirit than others can win by sound argument. Sweetness of spirit may spread heresy, that all argument can not overthrow, if given in a harsh and unkind spirit.

Verse 2: "For one believeth that he may eat all things." A Gentile convert would not be restrained by his early education and training as would a Jew and think that it was wrong to eat meat of any kind. He could perceive that there was no sin in eating any kind of meat. "Another, who is weak eateth herbs." Evidently a Jewish convert who thought that meat offered to idols was thus polluted. He thought an idol was something, but the Gentile convert did not think so. He refused to consider an idol as anything. The idol was no god at all.

Verse 3: "Let not him that eateth despise." He who has no scruples must not despise him that has. He ought not to despise him but pity him. If God has blessed or is blessing a brother we must not cast him off by our adverse judgment even if he is narrow and weak in his judgment.

Verse 4: "Who art thou that judgeth another man's servant?" We must be careful how we judge the servants of God. If God has accepted a man let us beware how we judge him because he does not come up to our light. "For God is able to make him stand." God will uphold his servants who exhibit the fruit of the Spirit even if they do not see duty and privilege as we see it; and even if they do not have the measure of light that we have.

Verse 5: "One man esteemeth one day above another." Some of the Jewish converts after they embraced Christianity still keep some of the Jewish feast days. Others did not. No doubt, both were conscientious. During Paul's life time the keeping of the Lord's day as the Sabbath was increasing while the keeping of the Seventh day was decreasing. "Let every man be fully persuaded in his own mind." He does not say, let every man have a certain rule of keeping a certain day or not keeping a certain day. But let every man be fully persuaded in his own mind. He must act according to his convictions. Certainly holy people who have really conse-

crated themselves to God according to Chapter 12: 1 will sacrifice and deny themselves if by any means they can help their weaker brethren. They will give up many things for the good of others. Paul said "I am made all things to all men that I might by all means save some." (I Cor. 9: 22).

Verse 6: "He that regardeth the day regardeth it to the Lord." He who observed the day as sacred is regarding it to the Lord and he that sees nothing special in the day is just as honest and desirous to please God and thinks he is doing so as truly as the man who keeps the day.

Verse 7: "For none of us liveth to himself." Entirely sanctified people are not living to please themselves—to gratify their appetites and selfish desires. They are living to glorify God and if their abstinence from things that are harmless to themselves for the sake of others will help others they do it as unto the Lord. All our life is to glorify God. If we do not have that purpose we have mistaken our consecration. Real consecration means to glorify God first of all. This being so, matters of days and meats are of trivial importance.

Verse 8: "Whether we live unto the Lord." "If events so momentous as living and dying do not separate us from the Lord, still less events so insignificant, as the food that we eat or the kind of day we keep."

Verse 9: "For to this end Christ both died and rose." The word "rose" seems to be an interpolation, as it is not in the best and oldest manuscripts. Paul means that Jesus lived and died that we might be his own property. This was one great end of the life and death of Jesus that we might belong wholly to God. "Christ died and lived again that he might carry the believer with him and thus be Lord over his own, both in the earthly and heavenly life. The moment one rises into this conception of the kingdom of Christ, it is impossible for him either to despise or condemn his brother who has been brought with him by the Lord into the same kingdom. This impossibility is not only intellectual but also moral and spiritual." (Abbott).

Verse 10: "But why dost thou judge thy brother?"

Why do you judge him because he does not see things as you do? If you have superior light and see things, as he has not been able, why do you despise him? It will be difficult to answer these questions. "For we shall stand before the judgment seat of Christ." This is in harmony with the teaching of Jesus in Matthew 25: 31-46. Both saint and sinner will stand at the judgment seat of Christ and be judged. Only the righteousness of Christ and his imparted holiness will stand the test of the tribunal. The fact that we must stand at the judgment seat of Christ is not presented by Paul here to frighten or to cause bondage to fear but as a reason why we should have great charity for others. When we judge others we should remember that we too must be judged. Well may we say "That mercy I to others show, that mercy show, O Lord to me."

Verse 11: "For it is written." He quotes from Isaiah 45: 23. Paul based his utterances upon the teachings of the Scripture. It shows his veneration and belief in the inspiration of the Old Testament. He shows here that the Old Testament teaches the fact of the coming judgment day. If all preachers should hold as Paul did, to what "is written" the word of God would have greater effect in the salvation of men. "As I live saith the Lord." This is equivalent to a solemn affirmation or oath. In the Hebrew, the language in which the Old Testament is written, it is "I have sworn by myself." Men scout the idea of the Judgment Day and dispute it, but let them know that God has declared that it will take place. "The passage in Isaiah refers particularly to the homage that his own people should give to him as their Savior and Lord; or rather it means that all who are saved shall acknowledge him as their God and Savior. The original reference was not to all men but only to those who should be saved. (Isa. 45: 17, 21, 22, 24). In this sense the apostle uses it, not as denoting that all should confess Christ to be God, but that all Christians whether Jewish or Gentile converts, should alike give account of Him. They should all bow before their common Lord and acknowledge his dominion over

them. The passage did not originally refer particularly to the day of Judgment, but expressed the truth that all believers should acknowledge his dominion. It is as applicable however to the Judgment, as to any other act of homage that his people will render." (Barnes).

Verse 12: "So then every one of us shall give account of himself." Since we must all stand in the Judgment and give account of ourselves we will have enough to be responsible for on our own account and therefore have no need or time to spend in judging our brethren.

Verse 13: "Let us therefore not judge one another any more." If we judge others, we assume to take the matter of judgment out of the hands of God and set ourselves up as equal to doing the work of the Almighty. This is serious business. Jesus said "Judge not that ye be not judged." "But judge this rather." If we must judge, let us judge ourselves. It will be safer. It will then not injure our brother or the cause of Christ. The man who is always judging, really assumes to be all right himself and of perfect judgment. It is a bad habit into which to fall. "That no man put a stumbling block." Let us not assume to be censors of the acts of our brethren lest we put a stumbling block in their way and cause them to fall. If we offer strong drink to one who has the appetite for it, or if we indulge in it and he makes it an excuse to drink and be drunken, we are putting an occasion for stumbling before him. If we love God and our neighbor perfectly we will do all we can to help men and not to hinder them.

Verse 14: "For I know and am persuaded by the Lord Jesus." The Revised Version has it, "persuaded in the Lord Jesus." "The words 'in the Lord Jesus' do not mean as one taught by the Lord Jesus, as one who has received a revelation from Christ. They are simply the form that Paul uses to express his living and doing all things in Christ, as in language colder and more appropriate to our time, we might say, as a Christian." (Jowett). The gospel had taught him that the rites of the dispensation of Moses were

no longer necessary and hence that meats were neither clean nor unclean in themselves. "That there is nothing unclean of itself." The word unclean is better translated "common." The Jews thought that anything partaken of by all men was unclean and therefore common. So they called certain things sacred, because they were set apart from the others, as sacred. But the New Testament teaches us that all things are alike consecrated to God—all we have and do and are. Everything that we have is sacred to the use of God. Paul says to Timothy "For every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer." (I Tim. 4: 4, 5).

"But to every one that esteemeth anything to be unclean to him it is unclean." The sanctity of anything depends not in its own nature but the way we regard it. It is our moral opinion that gives it value as far as our responsibility is concerned. To the man who thinks an action wrong, he is wrong if he commits it.

Verse 15: "But if thy brother be grieved with thy meat." If thy brother is pained at your eating what he thinks is sinful. If he is grieved because you eat what he thinks is wrong. "Destroy not him with thy meat." Do not destroy him on account of thy meat. Rather than have your brother stumble and fall, give up what is your right and privilege. It is better to save a weak conscience than have your own gratification. "For whom Christ died." This shows that one who is a Christian for whom Christ died may be caused to stumble and fall. This shows the unscripturalness of those who say if a man is once saved he cannot be lost. We learn here that we are responsible for our influence.

Verse 16: "Let not your good be evil spoken of." It is true that our consciences may allow us perfect freedom to do certain things but we must do them carefully and not in such a way as to be misunderstood, if we can avoid it. We will all of us be misunderstood, more or less, when we are

doing our best but we should deny ourselves if we may save weak brethren or at least not give them occasion to stumble.

Verse 17: "For the kingdom of God is not meat and drink." True religion does not consist in distinguishing between certain kinds of food or keeping certain days or any other external act. Paul said in Col. 2: 16, "Let no man judge you in meats and drink." If we thought that some brother was on the verge of apostasy because of our course we should tell him frankly just where he stood and that we would give up those things out of love to him and his soul. "But righteousness and peace and joy in the Holy Ghost." It is evident that the last clause modifies the others. It might read in an expanded form "The kingdom of God is righteousness in the Holy Ghost and peace as a fruit of the Holy Spirit and joy in the Lord." Righteousness and peace and joy all through the Holy Ghost. This means more than an external righteousness. It means righteousness of soul caused by the extirpation of sin from the heart. It means the peace of God which passeth all understanding. It means supernatural joy in the heart caused by the indwelling Holy Spirit. This is more than outward doing or not doing. It is an internal condition of heart. "Pardon of sin and holiness of life, and peace in the soul from a sense of God's mercy; peace regulating, ruling and harmonizing the heart. And joy in the Holy Ghost, a joy that springs from a clear sense of God's mercy; the love of God being shed abroad in the heart by the Holy Ghost. In a word it is happiness brought into the heart by the Holy Spirit and maintained there by the same influence. This is a genuine counterpart of heaven; righteousness without sin; peace without disturbance; joy without any kind of mental agony or distressing fear." (Clarke).

Verse 18: "For he that in these things serveth Christ." This is the service and life of holiness. It is the service that he has just mentioned in the previous verse. The service of "righteousness" which means holiness or freedom from sin. This definition of holiness may be clearly seen in Chapter 6:

18, "Being made free from sin, ye became the servants of holiness." See also Daniel 4: 27 and I Cor. 15: 34, which sustain the definition of righteousness, which means inward and outward holiness. We also note that Zacharias next to the last of the Old Testament prophets full of the Holy Spirit, said that God swore an oath to Abraham that he would grant unto us that "We being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life." (Luke 1: 74, 75). When this kingdom of righteousness and peace and joy in the Holy Ghost is set up in our hearts then we are carrying out the original plan of God for his people whether converted Jews or Gentiles. This is the life of holiness. "Is acceptable unto God." This is what God wants—a holy church. This is the object of the gospel—to make men holy. "And approved of men." Even if men persecute us, nevertheless their consciences approve the life of holiness. Holiness is the standard of the unsaved world. They know our bible teaches holiness and they often say that if they were to be Christians they would expect to be holy men and women. The universal standard of the world for Christians is holiness. God has put even the heathen world under conviction for holiness. The devotees of India, washing in sacred rivers, confess that they are seeking holiness.

Verse 19: "Let us therefore follow after the things that make for peace. "This is equivalent to the command of Hebrews 12: 14, "Follow peace with all men and holiness without which no man shall see the Lord." This is our business—to follow the things that make for peace—and not be quarreling with our brethren over non-essentials. If Christians of all denominations would agree to just the fundamental doctrines of religion and not be contending among themselves over non-essentials how much better it would be for the cause of God. We have such enemies against the faith that it behooves us in these days to unite against the forces of sin and not be at variance with one another in things in which we can never agree. "Where with one may edify another."

We can never build one another up by dwelling on side issues and disagreeing but build one another up by seeking to help one another in godliness and holiness of heart and life.

Verse 20: "For meat destroy not the work of God." The word "destroy" here is in contrast to the word "edify" in verse 19. To "edify" means to build up. We can build each other up or can destroy each other by needlessly determining to have our way in our opinions until we become the stumbling block over which some weak brother may fall. We must study to follow those subjects and practices and doctrines which tend to peace. We need not compromise any essential principle of faith but in non-essentials we must seek to help the weak saints. Just as truly as government is for the purpose of protecting the weak, so should the family of Jesus Christ exist—to protect the weak in the faith. "All things are pure." Or all things are clean is the better rendering. This is a repetition of verse 14. "Who eateth with offence." A thing may be good but may be so used as to become evil by our action, especially if we knowingly hurt a weak brother.

Verse 21: "It is good. . . . nor to do anything whereby thy brother stumbleth." "We must not forget that in this verse Paul is putting these exceptions to the larger law of liberty, on which he has laid such emphasis throughout the chapter. Nothing is unclean; it is right to eat meat or drink wine, but if any specific eating of meat or drinking of wine will do injury to another, it is good to forego the liberty. It will hardly be claimed that Paul was a vegetarian or an abstainer because of this motto. He does not make the condition of the weakest the universal law of the entire Christian church." (Abbott).

Verse 22: "Hast thou faith?" That is have you the power to perceive what is right and what is wrong? "Have it to thyself." We can have this joy of our liberty in the sight of God. He knows how we feel about it. And he knows how much we are denying ourselves for the good of others. Do not be obtruding your opinions on others, to make a conten-

tion. "Happy is he that condemneth not himself." A man sure of his convictions does not sit in judgment upon his own course. He believes certain things right and acts accordingly in his own mind, even when he allows himself to accommodate his practice that he may not harm others. The thing for us to do is to have a clear conscience and do nothing that seems to us to be doubtful.

Verse 23. "And he that doubteth is damned." We understand here that the word "damned" is not used in the common sense of everlasting damnation. The word is literally "condemned." Happy is the man who has no dispute in his own mind or argues to prove that he is right. He who has not a full persuasion, that what he does is right, is not doing right. When a man doubts whether his course is right or not, to him it is sin, although the act may be right in itself. In other words if a man thinks he is doing wrong, he is wrong, for sin has to do with motives of the heart. "Whatsoever is not of faith is sin." If we do not have faith in our own acts as far as our motives are concerned then it is to us sin.

If the professed church had always followed these principles of charity how much better would have been its influence upon the world. Strife about days, and rites, and ceremonies, and meats and so forth which have done much mischief in the world, would never have arisen.

CHAPTER XV

HOLY PEOPLE MUST BE CHARITABLE IN JUDGMENT Vs. 1-13.

(Continued)

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbor for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

This chapter continues the subject of the last chapter as far as verse 14, where Paul begins to exhort and give his personal experience. With verse 13 his argument for Christian charity ends, with a benediction. It is unfortunate sometimes that we have to divide the scripture into chapters

and verses. And yet in some respects it is an advantage. By it we are able the more readily to locate passages of scripture.

Verse 1: "We then that are strong ought to bear the infirmities of the weak." He here shows the privilege as well as duty of the strong. It is to help the weak. That is what holy people are in this world for—to help others. We ought to put up with those who have infirmities whether physical, mental or moral. The word "bear" here means not merely to bear but also to lift up and help carry. The true church of God always has to carry many unfortunates. Our own happiness is not to be the first and chief object of our lives. If some one does not carry the weak there is no hope for them. Just as God gave civil government for the help and protection of the weak, so he gives the church and its fellowship for the same reason. Jesus said we are in the world to serve and not to be served. (Matt. 20: 26, 27).

Verse 2: "Let every one please his neighbor, for his good for edification." The last clause modified this exhortation. We are not to please our neighbor except it be to build him up in righteousness and true holiness. If we live just to please our neighbor in his course of sin we do wrong.

Verse 3: "For even Christ pleased not himself." Paul had Christ for his model. He always turned to the example of Christ, for his rule of action. So should we. We should ask what would Jesus do when we are called to duty or any course of action. How many vexed questions, this rule would solve. "But as it is written." He quotes from Psalm 69: 9, which represents Christ prophetically. "The reproaches of them that reproached." It means that Jesus was willing to endure reproaches that fell on him for the good that he might do others. And we ought to bear many things for the sake of those that we may help by so doing. We ought to endure even hard speeches from those, whom we are trying to help even if they do not appreciate what we do for them. If the world's benefactors had waited to be appreciated before they helped mankind the world would have suffered most grievous.

ly and the progress of reform would have been set back for ages.

Verse 4: "For whatsoever things were written aforetime were written for our learning." He shows that the Old Testament was written for the introduction of the New Testament church. And yet there are those who assume to criticise the Old Testament and assert that it is of little value to us. We set this assertion of the inspired Paul against all those who affect to despise the Old Testament. We learn here that the Old Testament was written to be of spiritual instruction to us as well as to take its place in the development of the plan of salvation. "That we through patience." Patience in suffering and comfort through the promises of the scriptures give us hope for the future. Paul tells us in Rom. 5: 4 that patience develops hope. With patience in our trials and a belief in the teachings of the scriptures, we shall find afflictions a great blessing in the development of our experience in divine things. The examples of those who in the Old Testament times endured are for our help and instruction and strengthening. That soul that has found no comfort in the scriptures is to be pitied.

Verse 5: "Now the God of patience." God is a God of patience because he is himself long suffering in his forebearance with the wicked. If he is long suffering even towards our faults and weaknesses we ought to be the same towards our weaker brethren. We say weaker for we all are weak enough at the best. If we differ from others it is only because they are somewhat weaker than ourselves and not so much weaker after all, as seen by God. "And consolation." God is also a God of consolation. The more accurate translation is "Help." He is the God of help. He helps us and we ought to help the weak as God helps us. "Grant you to be likeminded." We ought to be united in heart and mind as brethren of the family of God. "According to Jesus Christ." We ought to take him as our example of long-suffering and patience. They were of one accord at Pentecost or they never would have received the Holy Ghost. And cer-

tainly if they were to retain the Holy Ghost and not grieve him they must remain of one accord.

Verse 6: "The Father of our Lord Jesus Christ." His thought seems to be that since God is the father of Jesus Christ, our common Lord, we ought to be united and love one another.

Verse 7: "Therefore." Because of this common brotherhood in Christ Jesus, we should receive every member of the church of God, because it is for the glory of God. "Even as Christ also received us." Just as Christ received us in order to promote the glory of God, so we should receive our brethren, that we may glorify God.

Verse 8: "Now I say that Jesus Christ was a minister of the circumcision." "Paul is writing to a church in which there are two parties, a Jewish and a Gentile; and he is seeking to break down the partition wall between them, as a further means of urging them to be of one mind, and charitably disposed to each other's prejudices and practices, he calls their attention to the fact that Jesus was by birth, education and long life obedience to the law, a Jew, in order to fulfill the law and open the kingdom of God to all believers, Gentile as well as Jew, thus commanding the Gentile to the Jew." (Abbott). "The force of the apostle's reasoning would often be more apparent if he would retain the word Messiah and not regard the word Christ as a mere surname. It is the name of the office; and to a Jew the name Messiah would convey much more than the idea of a proper name." (Barnes). "Jesus Christ was made a minister of the circumcision." A servant of the circumcision for the word minister means servant. Jesus was a servant to the Jews, who are meant by the circumcision. Jesus never preached to the Gentiles. The nearest approach to preaching to Gentiles was when he talked with the Samaritan woman at the well of Samaria. But the Samaritans were not strictly heathen. They were a mixed race and had many of the forms of the Jewish religion. Jesus confined his ministry to the church. It was only after the disciples received the Holy Spirit, that

he commanded them to preach to the outside world of the Gentiles. A lesson that we must spend much time in preaching to the church until they get the baptism with the Spirit and then they will be qualified to evangelize the world. "To confirm the promises." In these three verses (9, 10, 11) he shows what some of the promises were that Jesus fulfilled. Paul uses the same argument in writing to the Galatians (Gal. 4: 4, 5). In the following quotations he shows that Jesus fulfilled the promises made concerning the coming of the Messiah. He was made under the law that he might redeem from the law (I Cor. 5: 21). He was made a sin offering that he might redeem from sin.

Verse 9: "And that the Gentiles might glorify God for his mercy." It was a double benefit. It was extended to the Gentiles as well as the Jews. He became a servant of circumcision to die to help both Jews and Gentiles. "As it is written." He, now like all good preachers and teachers proves his assertion by Scripture—that the Gentiles were included—by quoting from Psalms 18: 49.

Verse 10: "And again he saith." He here quotes from Deuteronomy 32: 43. To prove the assertion that he made in verse 9; that is, that God had prophesied that the Gentiles might have the gospel as well as the Jews.

Verse 11: "And again." He quotes from Psalms 117:1. To prove the same assertion of verse 9.

Verse 12: "And again Esaias saith." This quotation from Isaiah 11: 1-10 also proves the same truth of verse 9. It must have become very clear to the converted Jews, who read this that all the time in their scriptures God had foretold that the Gentiles would also have the same privileges in the gospel as the Jews, although they had failed to see it, as the Jews generally today fail to see it.

Verse 13: "Now the God of hope." Our God is he from whom all substantial abiding hope proceeds. He gives us hope because we believe his promises. "Fill you with all joy and peace." This means more than to have joy and peace. It means to be filled with joy and peace. It means

the fulness of the Christian graces that results from the fullness of full salvation. "In believing." We learn from this, that faith is the substance or foundation for our hope. (See Heb. 12: 1). It is because we believe what God says. This results in joy and peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee." God gives perfect peace and joy to those who trust in him. This is the experience of those who have got rid of the carnal mind by presenting themselves to God in complete consecration as taught in Romans 12: 1, 2. "That ye may abound in hope." This means more than to have just enough of salvation to keep us out of hell. It means an abundant fruitage of the grace of hope. It is one thing to have and another to abound in hope. This is a cure for depression of spirit. "Through the power of the Holy Ghost." Such an abounding experience of hope comes through the indwelling Holy Spirit, that is in his fulness in all entirely sanctified believers. This verse closes his instructions as to their duties to each other. The remainder of the chapter has to do almost wholly with personal matters. He closes most beautifully these instructions with the doxology of this verse.

CONCLUSION OF THE EPISTLE—EXHORTATION AND PERSONAL EXPERIENCES. Vs. 14-33.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all know'edge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

Verse 14: "And I myself also am persuaded of you." He now begins an entirely different strain or train of thought. He has now finished his special instructions and begins his concluding thoughts. "That ye are also full of goodness." He had been laying down rigid principles of truth that had no doubt conflicted with their prejudices. Now he tries to show how much he thinks of them and their religious standing. It was not from any desire to antagonize them; but he had to tell them the truth and he has done it in love which he now shows by expressing his regard for them. He did not say the previous things because he had no confidence in them. Happy is the preacher who when he has to deal with sharp truth can make his congregation see that he has done it in the spirit of love. "That ye also are full of goodness." This

shows his tact and love. He had been dealing with some of their great temptations to uncharity towards each other. He now shows that he had not been writing to them because he regarded them as inconsistent or insincere but to guard them against their temptations. "The train of the apostle's thought seems rather to carry him back to his opponents at Corinth, where he was then staying (when he wrote this epistle) than to be directed to these whom he is addressing. The delicate alternation of feeling in the verse which follows and the transition to boldness remind us of several passages in the Epistle to the Corinthians. II Cor. 10: 15, 16. There too he had been careful to guard against appearing to intrude in another's vineyard. It was a feeling habitual with him." (Jowett). It is proper to attempt to strengthen the saints by seeking to encourage and commend their graces. This need not be flattery if it be true. The preacher or teacher who commends, after he has told the unvarnished truth gets a better appreciation from his flock, who believe him to be honest and loving as well as severe, as the truth requires.

Verse 15: "I have written the more boldly." He felt that he was called of God to this work and it gave him boldness. He felt that he was speaking by the authority of God. A clear conviction of a call from God makes a man bold to declare the truth.

Verse 16: "To the Gentiles." In other places he calls himself the apostle of the Gentiles. The word, "minister" in the original means the same as deacon or helper. He was helper to the Gentile Christians much as the Levitical priest under the old dispensation were helping the people to serve God. "The offering up of the Gentiles." Like the Levitical priests, who helped the people offer their sacrifices so he was helping the Gentiles to offer themselves a living sacrifice to God as he exhorts them in Chapter 12: 1. He was helping on the work of holiness in their hearts as much as a minister could. "Being sanctified by the Holy Ghost." Consecration is man's part and sanctification is the divine part in salvation. When man really consecrates, God really sanc-

tifies. He as a priest was helping on the work of holiness among the Gentile Christians. The great work of the Holy Ghost in this dispensation is to sanctify the church. All his other operations tend either to this or to the building up of those who are sanctified. "The sacrifice was prepared or made fit to be an offering, among the Jews by salt, oil, or frankincense, according to the nature of the sacrifice. (Lev. 5: 14). In allusion to this, the apostle says that the offering of the Gentiles was made holy or fit to be used by the converting, sanctifying influence of the Holy Ghost. They were prepared not by frankincense and salt but by the cleansing influences of the Holy Spirit." (Barnes).

Verse 17: "I have therefore whereof I may rejoice." A faithful minister of Christ, who sees the work of making the church prosper under his direction has reason to rejoice that God has blessed his ministry. He says his glorying is "Through Jesus Christ;" He took no glory to himself but praised God for the work done. Ministerial success is not for the glory of the minister. He is only the servant of God.

Verse 18: "For I should not dare to speak." He would not speak of anything that he had done of himself without the aid of the Holy Spirit.

Verse 19: "Through mighty signs and wonders." The ministry of Paul had been accredited of God by the working of miracles. "By the power of the Holy Spirit." He acknowledged that the miracles done by him were through the power of the Holy Spirit. He gives God all the glory. "I have fully preached the gospel of Christ." He had faithfully preached the gospel throughout nearly the whole known world. That is what is meant by the phrase "From Jerusalem round about to Illyricum." It means that, taking Jerusalem as a center he had preached not only in Damascus and Arabia but also in Syria, in Asia Minor and all Greece, in the Grecian Islands, in Thessaly and in all Macedonia. Illyricum was north of Macedonia.

Verse 20: "Not where Christ was named." He felt that

he was called to plant churches where the gospel had not been preached and not merely to build up churches already established. God calls one class of the ministry to found churches and others to build them up. It was a higher honor and accompanied with much danger and hardship to found new churches. It was rugged pioneer work.

Verse 21. "But as it is written." He here quotes from Isaiah 52: 15, showing that the gospel was to be preached to those who had not heard it and he was carrying out and fulfilling prophecy in preaching to the Gentiles in new fields.

Verse 22: "For which cause I have been much hindered." He had been put back in his desire to visit the church at Rome, because he had so many missionary campaigns, in so many countries. He found the fields truly "white for the harvest." Up to the last of his life, even in old age he never ceased his aggressiveness. His missionary spirit knew no flagging or abatement. Nothing could daunt him. We here learn the reason for his delay, of which he speaks in Chapter 1: 13. Most elderly preachers find a disposition to abate their ardor as they grow old. It was not so with Paul and why should it be with any one called to preach the gospel? He could not leave the rugged pioneer work to preach to an established church.

Verse 24: "Whosoever I take my journey into Spain." He purposed that even when he did come to Rome, the capital of the world that it would be only on his way to Spain. No doubt, Spain was one of the countries where the gospel had not been preached and he could not go to Rome while there was any unevangelized country. "Filled with your company." That is satisfied and delighted with their company.

Verse 25: "But now I go to Jerusalem to minister." We find allusion to this in Acts 19: 21 where it says "Paul purposed in the Spirit when he had passed through Macedonia and Achaia to go to Jerusalem, saying after I have been there I must also see Rome." This epistle was written from Corinth.

Verse 26: "For it hath pleased them of Macedonia and Achaia." The early churches were very benevolent and kind in looking after the poor. So they made Paul the bearer of their charity money to the poor saints at Jerusalem. We see the liberality of these saints mentioned in Acts 8: 1-6 and Acts 9: 2 (See II Cor. 9: 4-7 and I Cor. 16: 1).

Verse 27: "For if the Gentiles have been made partakers of their spiritual things." Here Paul lays down the principle of supporting the gospel ministry. He says that because the Gentiles of Macedonia and Achaia had been so blessed by receiving the gospel through the ministry of the Jews that they felt that they wished to express their gratitude by giving of their money and means to the Jews. This is the principle that underlies the support of the ministry. He says it is the duty of those who are blessed by the Christian ministry to support them with their means. In I Cor. 9: 11 he says the same thing. It is a debt that we owe to them and to God when we support the gospel. There is no money that will bring larger returns in blessing to ourselves and families. This means that the minister is not a beggar nor one under obligations to the people because they contribute to his support. He is under obligation only to Him, who calls him to the ministry. This is God's plan for carrying on his gospel.

Verse 28: "When therefore I have performed this." When he had carried the contributions of these Gentiles to the poor saints at Jerusalem, then he expected to take in Rome, on his journey to Spain. "Man proposes but God disposes." Paul did not go to Rome just as he expected. He went as a prisoner and we do not know that he ever got to Spain. "And have sealed to them this fruit." To seal anything is to make it sure. We put a seal on documents to assure them or make them secure. This was a figure. He meant that when he had delivered the money to the parties at Jerusalem to whom it belonged he would then start on his journey to Spain, taking Rome in the course. "Fruit." It was the fruit of love and faith. He calls this money "fruit" for this reason.

Verse 29: "And I am sure that when I come unto you." There are several truths that are taught in this text. (1) There is a blessing in the gospel of Christ. The gospel is more than a code of ethics. It is a life giving principle that comes into the soul. But just here the literal translation leaves out the word gospel, yet the meaning is the same. Literally translated it is "The blessing of Christ." He gives his blessing to every one who is saved. (2) There is something more—even a greater measure. It is the fullness of the blessing of Christ. Every Christian has the blessing of Christ and entirely sanctified Christians have "The fullness of the blessing." The fullness is that which pieces out or supplements what we already have. The Greek word "pleroma" here translated "fullness" means in several other places "the piece which is put in to fill up." In Matt. 9: 16 it is so rendered, also in Mark 2: 21. "No man seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old, and the rent is made worse." Here it is translated "The piece that filleth up." Entire sanctification is the new piece that fills up the experience of regeneration by casting out the old man. We get the fullness of Christ by allowing him to cast out the old man so that we are full of the blessing or have the full blessing. (Our lack is fully supplied). (3) We have here the testimony of Paul as to his experience. Some have thought that the illustration of himself when he had the carnal mind that he gave us in Romans 7 was the normal experience, that he never left, but always remained there. Some say we should not profess it. But we have the example of Paul. He had the fullness that filled all that was lacking. In spite of all gainsaying we have the example of Paul for professing it. (4) He did not expect to backslide before he reached them or in any measure let down from his high experience of the "fullness of the blessing of Christ." He had been in the way too many years to think of letting down the least in his experience or testimony. Some old men let down their standard as they near the grave. But it was not so with

Paul. So he says here, "I am sure." The Greek word is one that expresses the fullest confidence. No wonder this man when he got to Rome and was a prisoner undauntedly preached the gospel for two years. Nothing can daunt the soul of a man truly filled with the blessing of Christ. This makes even a dungeon, a place of glory, if Christ can thereby be glorified. It was this fullness of the blessing that enabled Paul to be the master mind in the shipwreck on the Mediterranean and kept him all the way even to the block where he laid down his life by being beheaded.

Verse 30: "Now I beseech you brethren." The word beseech is the same in the original as used in Chapter 12: 1 where he says "I beseech you therefore brethren." It is the language of strong desire and pleading. He has a great matter upon his heart. "For the Lord Jesus' sake." He appeals to their love for Jesus, that will cause them to pray that he may be delivered out of the hands of the unbelieving Jews, who he knew would oppose him at Jerusalem. He wanted to be delivered from their hands so that he might not be hindered in his ministry to the Gentiles. "And for the love of the Spirit." He beseeches them also because of the love that the Spirit had shed in their hearts that they would pray with him. "That ye strive together with me." He wanted real, earnest prayer—not mere formal petitions. This teaches us that we should be intensely interested when we pray for things that we want. "In your prayers to God, for me." We learn here that it is no vain thing to ask the prayers of the saints. God has promised great things in answer to the united faith and prayers of his people. Jesus said "Where two of you shall agree" (Matt. 18: 19). Paul was asking the prayers of the saints. Surely from the example of such an inspired man we ought to value united prayer.

Verse 31: "That I may be delivered from them that do not believe." He had good reason to fear the power of his own countrymen. He did not fear them as far as personal danger was concerned, for his subsequent course shows that. But he feared that they might hinder the great work to

which he felt called. We find that his countrymen did attack him at Jerusalem, but God answered prayer by delivering him from them and causing him to be sent to Rome at the expense of the Roman government. So he finally got to Rome but not in the way that he expected. For an account of the way they opposed him see Acts 21. "May be accepted of the saints." It has been thought by some commentators that he was fearful that the poor saints to whom he carried the benevolent contributions of the churches might be prejudiced against him, and he wished to have good credit with the saints. Who does not want to be well spoken of and well thought of by the saints? Some times however we have to be misunderstood even by good people. Paul had a difficult time when he went to Jerusalem as we read in Acts 21. Some of the Jewish converts were told that he was trying to destroy Judaism and hence there were untruthful stories about him that caused him great trouble. It is often difficult to disabuse the minds and prejudices of even good people.

Verse 33: "Now the God of peace." God is the God of peace because he gives peace. Paul uses this same expression in I Thess. 5: 23, "The very God of peace sanctify you wholly." In the verse concluding this chapter Paul expresses his earnest desire to visit Rome. He besought his brethren to pray that he might be delivered from the unbelievers, meaning the Jews. His main desire was granted. He was permitted to visit Rome; yet the very thing from which he sought to be delivered, the very opposition of the Jews made it necessary to appeal to Caesar and this was the means of accomplishing his desire to get to Rome. (See the closing chapters of Acts). "God thus often accompanies our main desire; he hears our prayer; but he may make use of that from which we pray that we may be delivered as the means of fulfilling our requests." (Barnes). His great anxiety in the concluding chapters of this epistle to the Romans is that there may be union and concord between the Jewish and Gentile members of the church at Rome and so he prays that the God who gives peace may be with the church and bless it.

CHAPTER XVI

THE COMMUNION AND FELLOWSHIP OF THE SAINTS Vs. 1-27.

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epaenetus who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympias, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your own obedience is come abroad unto all men. I am glad

therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

The doctrinal and hortatory part of this epistle is finished with Chapter 15. Chapter 16 is a postscript to the epistle and deals with personal salutations. It shows the heart of Paul as drawn out by personal friendship. It shows that he was of a social nature and thought so much of those whom he knew, as to remember their names and special needs. It is remarkable that he remembered all these persons when we call to mind that he had never been to Rome. He remembered those who had gone there and remembered that they were there. He was interested in the friends that he had met. He was not so much interested in discussing the great theme of the gospel, as to forget his friends or be indifferent to their needs. Like Jesus he had his personal friends and circle of his love and friendship. Roman Catholics assert that Peter was the first Pope and lived at Rome. Certainly if he had been there at this time when Paul wrote this epistle, the latter would have mentioned him.

Martin Luther said, "In this epistle is treated in the most masterly manner everything that belongeth to the Christian life. Whatever it most concerns the Christians to know: law, gospel, sin, grace, justification, Christ, God, good works, faith, hope, charity; all wherein Christianity consisteth; how it becometh a Christian to conduct himself towards his

neighbors whether good or bad, strong or weak, friends or enemies and towards himself. All this is to be found here in such perfection that it is impossible to wish anything either more or better. So rich a treasure is it of spiritual wealth, that even to him who has read it a thousand times something new will be ever presenting itself. Its study beyond every other is found useful, and the longer and the more deeply it is pondered, its excellencies will grow upon you, and it appears to be constantly becoming more delightful, more valuable and more copious than itself."

The names mentioned in this chapter are mostly Greek. It is probable that these persons were Paul's converts who had moved to Rome from various countries where he had preached.

Verse 1: "I commend unto you Phebe." Alford thinks that she was the bearer of this epistle to the church at Rome and it was therefore partly of introduction as well as a discussion of the plan of salvation. "Which is a servant of the church." The literal translation is, "A deaconess of the church." The order of deaconesses was in the early church. They were helpers in the church, much as they are today, for the order has been revived. They were usually aged widows of good reputation (See I Tim. 5: 3-11). It would seem that the sexes were not allowed to mingle very much in the ancient church and therefore, the women being kept apart especially, needed these helpers. "Cenchrea." This was a harbor of the city of Corinth. It was about nine miles from Corinth. This is the only place where mention of this church is made.

Verse 2: "As becometh saints." The members of the New Testament church were called "saints" by Paul in all his epistles. Saint means a holy person. Every Christian is a saint. The experience of regeneration separates the people of God from the world. Regeneration is to be sanctified in part, for regeneration is sanctification begun. Paul wants this church to treat strangers especially those who are saints themselves as becometh saints. Saints will treat all men kind-

ly and will be especially kind to those who are of the family of God. Holy people have an affinity with those of like precious faith. It seems that this good woman had been especially kind to Paul in her ministry of helpfulness. There is no greater power for good in this world than a holy woman.

Verse 3: "Greet Priscilla and Aquila." Salute them. Aquila and Priscilla were companions and fellow workers of Paul in tent-making. He first became acquainted with them at Corinth. (Acts 18: 2, 26). They had been expelled with others from Rome but now since the death of Claudius who had banished all Jews from Rome they had doubtless returned, because the new emperor was not hostile to the Jews. They were Paul's helpers. (See Acts 18: 26). They are also mentioned in I Cor. 16: 19. They were tent makers; the same business that Paul followed with them, for a time. They were instrumental in helping the eloquent Apollos into the experience of full salvation. (See Acts 18: 26). This pious layman and his wife seem to have been real factors of spiritual power and very helpful to Paul. It shows how much blessing holy laymen can bring to the ministry.

Verse 4: "For my life laid down their necks." To lay down the neck meant originally to lay their necks on the executioner's block that their heads might be cut off. This is a figure of speech showing that these people had exposed their lives for Paul. Probably they had taken him into their home when his life was threatened.

"All the churches of the Gentiles." It is evident from this that in some special manner, well known to the churches, Aquila and Priscilla had helped Paul when he was either in great need or danger.

Verse 7: "My kinsmen." Very likely these two parties were blood relations of Paul. Nothing is known of them. "My fellow-prisoners." As Paul was in prison a great many times according to II Cor. 11: 23, it would not be strange that these kinsmen were with him in prison at some time. "Who are of note." That is they were well and favorably known

among the apostles. These kinsmen were evidently converted before Paul was.

Verse 12: "Tryphena and Tryphosa." "These names with the participle rendered "who labor" are in the feminine gender, and these were probably two holy women and performed the office of deaconesses or who ministered to the sick, and who with Persis, thus by example and perhaps by instruction, labored to promote the spread of Christianity. Pious females then as now in their proper sphere do much to spread the truths and blessings of the gospel." (Barnes).

Verse 13: "Chosen in the Lord." One who was chosen of the Lord because he himself chose the Lord. He was one of the Lord's chosen ones. This shows his saintly character.

Verse 15: "And all the saints that are with them." We have before noticed that the children of the Lord are called saints in the Bible, both in the Old and New Testaments. The translation in some places of the New Testament is "called to be saints" and is misleading. They are not called to be saints in heaven, merely but "called saints" now in this earth.

Verse 16: "Salute one another with an holy kiss." "Kissing was common with the Hebrews among near relatives of both sexes, and the custom is continued in the East with but little diminution unto this day. In the Christian church this mode of salutation was also customary, and became at one time a feature of the celebration of the Lord's supper. It is still maintained in certain ceremonies in the Roman Catholic Church." (Abbott). Paul calls it a holy kiss to avoid all appearances of scandal.

Verse 17: "Now I beseech you." This is the third time in this epistle that Paul has used the word "beseech." It shows the intense anxiety he had for this church. It weighed on his mind. It shows that his ministry was not selfish; his heart was in it.

"Mark them which cause divisions." His great burden was that the Jewish and Gentile Christians might live together in harmony. His discussions of Chapters 13, 14 and

15 were for this object. Now he warns against those, who might make dissension. The most common trouble that all the churches had, was from those, who wished to bring in the ordinances of Judaism and compel the Gentiles to observe them. Paul had especial trouble with some such in the church of the Galatians. Since that time there have been in the church two parties (more or less). These two parties may be called the ritualists and those who want a simple plain gospel, without undue forms and ceremonies. "Offences contrary to the doctrine." These dissensionists have proposed theories contrary to the standard doctrines of spiritual religion. They have produced division. Notice the dissensionists are not the parties who stick to the old faith, but those who bring in new doctrines contrary to the established doctrine of the word of God. Today those who remain true to the doctrine of holiness are called separatists and dividers of the church. But the real dividers of the church are those who have brought in new doctrines. They do not propose to abide by the doctrine of holiness as preached and advocated by the fathers. They are the guilty parties. Whoever heard of a church divided by holiness where all had the experience and advocated the doctrine that was from the beginning? Paul said the division at Corinth was because the church had not been sanctified. He said "Ye are yet carnal." (I Cor. 3: 3). "And avoid them." Avoid those sectarians who are always trying to bring in something new. Anything in religion that is new is not true. We are to maintain sound doctrine and contend for it. But let us beware of those who bring doctrines different from those which we have learned to be true by our experience.

Verse 18: "For they that are such serve not the Lord." This purpose is not to glorify God, but serve their own interests. They are inflated with their own self conceit and pride or opinion and love for controversy. A man true to God and his doctrine does not love controversy even when he is set for the truth. "But their own belly." That is their own lusts. How many there are who not only have fleshly lusts

but also the lust of leadership and pride of opinion and popularity and desire to lead a faction or party. The quest of truth for its own sake, is far from their idea or notion. "And by good words and fair speeches." These errorists like Satan, the first teacher of error, sought by smooth speeches to accomplish their purpose of disseminating false doctrine and making dissension.

Verse 19: "For your obedience is come abroad to all men." Their docile, teachable disposition had become a matter of common report. There are no people so easily imposed upon by false teachers as holy people, because they are ever after light and have no prejudices. Fanatics always seek and follow up a work of holiness and try by false and smooth utterances to impose upon the saints. The first person deceived by error was holy mother Eve. "I would have you wise." That is with an open unprejudiced mind toward everything that is good. "And simple concerning evil." Literally: "Single hearted towards evil." That is not double minded and deceitful; so as to have no place of lodgment for evil in your soul. Paul at this point finished his instructions.

Verse 20: "And the God of peace." This is the beginning of a second postscript to the whole epistle. He says that the God of peace would help them in the maintenance of peace. The God of peace. He who gives peace would help them when men sought to make dissension. "Shall bruise Satan under your feet shortly." He looks upon Satan as the first cause or prime mover in stirring men to make dissension. He assures them that if they remain single hearted towards evil that God would bruise Satan under their feet. "The grace of our Lord Jesus." Again he pronounces a benediction upon them.

Verse 22: "I, Tertius who wrote this." Tertius was his emanuensis or secretary. He joins Paul here in an affectionate salutation to the church at Rome.

Verse 23: "Gaius mine host." Paul was being entertained at the home of Gaius in Corinth, where he was writ-

ing this letter. "And of the whole church." Gaius had opened his house for hospitality to the whole church. He was evidently a man of considerable note among the Christians of that day. Paul baptized him (See I Cor. 1: 14). John speaks of him in III John 1: "The chamberlain of the city." Probably the city treasurer of Corinth. It seems that the gospel had got hold of some of the upper class of Corinth.

Verse 25: "Now to him;" The apostle closes this epistle with a doxology contained in the last three verses (verses 24-27). "Now unto him that is of power to stablish you." That is, God has the power to establish you. It is the same as saying, God has the power to establish you. Paul gave as much attention to the establishment of the church as to the conversion of sinners. He was as definite in the work of establishing the church as in getting sinners saved. "According to my gospel." He called it his gospel in the sense that it was the gospel of Jesus that he preached; just as he might have said "According to my preaching." He had been showing that the Gentiles as well as the Jews could be justified by faith and have all the other privileges of the gospel. "The mystery." The gospel plan of salvation had not been fully revealed until after Pentecost and now its doctrines were fully made known to men. God had revealed them clearly to Paul that he might preach these great truths especially to the Gentiles.

Verse 26: "By the scriptures of the prophets." The great fact that God was to save believing Gentiles was now manifested by the clear light of the Holy Ghost dispensation. It had been given dimly in the writings of the prophets but was now more clearly shown. Paul had been showing in his argument in chapters 13 and 14 that the gospel for the Gentiles was contained in the prophets all the time. The Jews had not seen it in their own scriptures. "Made known to all nations." The writings of the Jewish prophets had circulated quite extensively among the Gentile nations. "For the obedience of faith." The object of the publishing of the Gospel was to furnish incentives to men to believe God and

obey him by believing, for that is his method of salvation. No one can be obedient to God without trusting him, for "without faith it is impossible to please God."

Verse 27: "To God only wise." He resumes the doxology which had been interrupted by the parenthesis of verses 25 and 26. The highest degree of wisdom is in God and all earthly and heavenly wisdom comes from him. He alone contains wisdom and needs to borrow from no one. The plan of salvation is so wonderful that none but the infinitely wise God could have originated it. So Paul alludes to it here as it was the cause and origination of the plan of salvation. "It evidenced in an eminent degree the wisdom of God. That wisdom was evidenced in devising the plan; in adapting it to the renewing of the heart; the justification of the sinner; his preservation, guidance and sanctification; and in the manner in which the divine attributes had been seen to harmonize." (Barnes).

"Be glory through Jesus Christ forever." Thus Paul finishes this greatest of all the epistles with ascription of praise to Jesus Christ. He commenced this epistle with Jesus Christ in the first verse and closes with Jesus Christ in the last verse. Paul had fallen in love with Jesus on the road to Damascus. He lived for him henceforth. The love of Christ constrained him in all that he did and suffered and he closes the epistle with glory to God through Jesus Christ, the sun of his soul, the light of his being and the center of all his thought and activities. The work of Jesus Christ in redemption was the great reflection of the glory of God and gave God the glory.

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